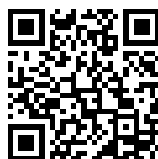

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The North Frisian Dialect of Föhr and Amrum.

Grammar and Texts
with specimens of other dialects.

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and
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I. B. HUTCHEN, 22 Eildon Street, EDINBURGH.
1928.



Printed by
F. Petersen, Husum, Schleswig, Germany
and published by
I. B. Hutchen, 22 Eildon Street, Edinburgh.

Preface.

Although the close relationship between English and Frisian has long been a commonplace of the text-books, remarkably little has been done to enable the English student to gain any direct knowledge of this interesting sister-tongue. It is only a few years since Sipma's "Phonology and Grammar of Modern West Frisian" made it easy to begin the study of this important dialect, with its extensive modern literature.

For the more complicated North Frisian dialects no similar introduction has yet been provided, and it is the object of the present work to supply that want. On the basis of his own speech, that of Föhr and Amrum, Dr. Schmidt-Petersen, with the co-operation of Mr. James Craigie, has furnished a grammatical outline and a selection of texts, from which the chief features of these northern dialects can be readily ascertained. The student of English philology will find that a careful study of the materials here presented will bring out many interesting points of resemblance and difference in ~~the development of~~ the development of the two languages.

One of the most remarkable features of the North Frisian dialects is the distribution of the short (usually very short) and long vowels. This has been indicated in some of the earlier pieces by a careful marking of quantity; in those which are in the dialect of Sylt it is indicated by the spelling itself. In the pieces in the dialect of Heligoland, it will be readily noticed that the first is in an older and cruder spelling than the other two.

The English translation has been added as a readier means of understanding the Frisian texts than a vocabulary at the end of the book; for the same reason it is on the whole a close rendering, frequently following the Frisian idiom rather than the English in order to bring out more clearly the exact wording of the original.

In recent years various North Frisians, either separately or as members of the Nordfriesische Verein, have done much to create a permanent record of the dialects in their present form. This little book will serve its purpose if it leads to a wider knowledge and appreciation of the good work that is being quietly done by these true sons of the old Fresena cyn, once so closely linked with the Angles, Saxons, and Jutes.

W. A. C.

Errata.

Owing to certain accidents, a few errors in the proofs have unfortunately remained in the text. Those which especially call for correction are the following:

- p. 2, l. 5, read and in the latter are as proficient as
10 remove patriotism to the beginning of l. 11.
 - p. 3, l. 10, delete vowed.
 - p. 4, l. 5, read matter, specimens.
 - p. 10, Nouns, (c) read Examples.
 - p. 11, ll. 11, 13 read ships, kegs.
 - p. 12, ll. 27—8, read with the same case.
 - p. 20, ll. 6, 12, read been obliged.
 - p. 25, l. 13, read once (for first).
 - p. 26, l. 4, read on (for an).
 - l. 14, read properly correspond, a number of
adverbs—mainly temporal.
 - l. 15, read adverbial phrases formed.
 - p. 27, The section on 'Comparison' should follow D. III.
 - p. 28, l. 12, delete as.
 - p. 29, l. 10, read abstract.
 - p. 30, l. 3, read verbs.
 - l. 7, read terminations.
 - p. 31, l. 7, read to cause to totter.
 - l. 8, delete comma after cause.
 - l. 14, read There; those.
 - p. 39,2 read Broommaker.
-

INTRODUCTION.

Scholars now recognize within the Teutonic family an Anglo-Frisian sub-group of which English is the most important. The continental representatives of the group, which are now only dialects, are West Frisian spoken in Friesland and some of the West-Frisian Islands, East Frisian, (Saterland in Germany), and North Frisian, found in the north-west corner of Schleswig and on the north Frisian archipelago. Of these three only the first can be said to be now maintaining itself and at the same time advancing. East Frisian has almost disappeared as a spoken language and very little of it survives in print. (Ehrentraut: *Friesisches Archiv I. Wangeroo*). North Frisian is still spoken in the region delimited above, but seems fated to suffer the fate which has already overtaken East Frisian. For this there are several reasons. One of them is the diversity of dialects within such a small area. The speech of the island of Föhr, about 25 square miles in extent, is recognised as a distinct sub-dialect but even in so small an area there is by no means uniformity of language: indeed each of the sixteen villages on the island has peculiarities of its own which mark off its speech from that of all its neighbours. And these divergences maintain themselves most firmly even amidst daily intercourse. This tenacity has rendered in the past, and still renders, impossible the attainment of any kind of dialectal uniformity. It has also the further effect of making the speech of the island different from that of its neighbours and especially distinct from that of the mainland. The islander can understand, but cannot speak the Frisian of the mainland. Cases are known where a man from Föhr has married a woman from the mainland and the two have lived together for years without either learning the other's dialect. They each speak their own form and being able to understand what is said, rest contented.

There is further a disinclination to teach the younger generation Frisian. The older people have three languages: High German, Platt-Dutch and Frisian, the children only the first two. It is not, however, High German though it is the language of the schools, the press, and the pulpits that is driving Frisian out, it

is Low German. Yet even here there are gradations. The children of these in Easterland Föhr use High or Low German indifferently and can understand Frisian but cannot always speak it; in the villages of Westerland Föhr they use only High German and Frisian and the latter are as proficient in as their parents. Taking the area as a whole, however, it can be said with complete truth that the children are growing up without a knowledge of their own dialect — the speech of the soil. Nor does there seem any great desire to save it. There is a patriotic feeling patriotism but it is largely German in its direction. The local of West-Friesland is almost entirely wanting.

Ten distinct variations of North Frisian are recognised. They are:

A. Island dialects

1. Sylt. 2. Föhr-Amrum. 3. Heligoland.

B. Mainland dialects

1. Wiedingharde. 2. Bökingharde. 3. Karrharde. 4. North Gosharde. 5. South Gosharde. The two remaining dialects are no longer spoken and are only preserved in scanty fragments, viz. 6. Old Strand (Altstrand). Found in two poems of Heimreich — „Miaren-Song“ and „Ene-Song“ dating from the year 1665 and in a portion of a „North Frisian Catechism“¹⁾ which belongs — to the years between 1600—1620, of which the rest is in the island-dialect of Föhr. 7. Eiderstedt.

The 3 island dialects differ widely among themselves and are in turn quite distinct from the dialects of the mainland, which however, do not among themselves exhibit the same divergence from each other as the members of the island-group do.

It seems worth while to note here a theory now held among German scholars that the natives of the four islands, Sylt, Föhr, Amrum and Heligoland are the true North Frisians and that the inhabitants of the mainland and the remaining islands are on the contrary the descendants of immigrants from East Friesland (Rüstringen). This assumption is based on an entry in the „Annales Fuldenses“ concerning an expedition of the Viking Rorik in 857.

“Rorik, Nordmannus qui praeerat Dorestado, cum consensu domini sui Hlotharii regis, classem ducit in fines Danorum et consentiente Horico Danorum regis, partem regni, quae est inter mare et Egidorum cum sociis suis possedit“.²⁾

¹⁾ Printed in the Jahrbuch des Vereins für Niederdeutsche Sprachforschung, Norden. Jahrgang 1922. XLVIII.

²⁾ S. Westphalen. Mon. Germaniae inedita. I. 370.

Dr. Schmidt-Petersen does not share this view. He assumes rather a shifting of the population from the east towards the west. The conquest of England in the 5th and 6th centuries must almost certainly have involved the complete denudation of all Schleswig and not merely Angeln, for the latter seems too small to have provided, even from an overabundant population, the hordes of invaders known as Angles who in these centuries crossed the North Sea. Place names, he considers, provide the surest evidence of this shifting.

In the four islands vowed the place names end in '-em' while the ending -büll is quite unknown. On the other hand the place names of the mainland and of the other islands end indifferently in -em or -büll, and it can be shown that -em has given way to -büll within historic times. Again in East Frisland -büll is never found in place names, but occurs very frequently in the place names of Angeln, and this seems to negative the assumption of a migration from the south.

The oldest specimens of North-Frisian date back to 1600. Subjoined is an epitome of the literature of the various dialects.

A. Sylt Dialect.

1. H. P. Hansen. (born 1765): Wat lönsman ik sen. 1837 (poems).
2. Jap. C. Hansen: Di Gitshals. 1820 (a comedy also poems). The writer still used the 'd' which later in this dialect became 'r'.
3. C. P. Hansen (son of 2): Tialen.
Many pieces have been excerpted from these by Rector Boy P. Möller for his 'Sölring Lësboke'.¹⁾ In addition there are a large number of songs, poems and other literary productions to be found.

B. Föhr-Amrum Dialect.

1. North Frisian Catechism (see above p. 2)
2. Amrum 'Vater unser' printed in Gessners Oriental und Occidental Sprachmeister. Leipzig 1747.
3. Peters' Wörterverzeichnis 1757. (Falk's Staatsbürg. Magazin V. 1826).
4. Föhringer Wörter. Schlesw.-Holst. Anz. 1758.
5. A Hymn: 'Un a Hemmel efter a duas tu kemmen'.
6. Bremers Collections.
(a). Ferring Stacken üb Rimen.
(b). Arfsten sin Düntjis.
(c). Ferreng an Öömrang Alemnak. 1893 sqq.
7. Tedsen. Der Lautstand des Föhringischen. Kiel 1906.
8. Dr. Schmidt-Petersen. Wörterbuch 1912.

¹⁾ Harder: Altona 1909.

C. Heligoland Dialect.

Oelrichs. "Snake jīm Hallunder. 1850.

Theodor Siebs. Helgoland und seine Sprache. Cuxhaven 1909. This book contains historical matters, specimen of the dialect and a glossary.

D. Wiedingharder Dialect.

1. A Marriage poem of the year 1749.

2. Many short stories by Rector P. Jensen, who on 11th Sept. 1924 delivered a sermon in Frisian in the church of Klanxbüll.

3. Drama. Di Isenbon troch a Widinghiard. 1912.

4. Jul. Momsen. Friesisches Wörterbuch. In manuscript at Kiel.

E. Bökingharde.

1. Poem to Frederick V.

2. Bende Bendsen. — Wörterbuch.

3. Many short plays and poems.

F. Karrharde.

The poetry of Moritz Nissen. Poetry and Prose. Di Freske Sjemstin. Di Freske Pindling. A polyglot collection of proverbs in all the Frisian dialects. A Glossary still in manuscript in Kiel University Library.

G. North Gösharde.

1. Some short occasional poems and a glossary made in 1725, but still in manuscript in Jena.

2. Dr. Ernst Brandt. Die Nordfriesische Sprache der Nord Gösharde. Inaugural-Dissertation. Halle 1913.

3. Johannes Hansen. Poems. In a manuscript in the possession of Dr. Schmidt-Petersen, Bredstedt.

I. South Gösharde (Hattstedt).

Schoolmaster L. Hansen. Poems. Still in manuscript.

The dialect of Föhr - Amrum has been taken as the basis of the grammatical outline of the North Frisian dialects here given.

ABBREVIATIONS.

A	= Amrum	p	= plural
EF	= East Föhr	p ptc	= past participle
F	= Föhr	p t	= preterite tense
f	= feminine	pres	= present
H	= Heligoland	pret	= preterite
m	= masculine	S	= Sylt
n	= neuter	s	= singular
WF		= West Föhr	

PHONOLOGY.

The Vowels.

The Vowel System of North-Frisian contains the following sounds¹⁾.

(a) Short vowels.

- a a back vowel as in Scots or German, never a front vowel. In the Sylt dialect it is often replaced by 'e', e. g.
F.-A. **skapp, fask, as, at** = S. **skepp, fesk, es, et**.
- e as in English 'net'.
- i as in English 'fish': In the speech of Sylt it often appears as 'ü'; such words usually have 'au' in High German and 'i' in English.
- o as in English 'not'. It is replaced in the dialect of Sylt by 'u'; cf. F.-A. **tong, wonter, jöng, wost**, with S. **tung, wunter, jung, wust**.
- ö as in German, though on Föhr it often approaches very near to 'e'.

¹⁾ Throughout this book quantity is normally indicated by ~ or — though in most texts various scribal devices, such as doubling vowels to indicate length, are employed. The extracts from the dialect of Sylt, however, have the long vowels indicated by doubling, as the macron is used for other phonetic purposes.

- u as in English 'full'. Some words which in F.-A. have this vowel show 'ö' in S., e. g. F.-A. **brudder, lunn, du, tu** = S. **bröller, lönn, dö, tö**: but **hudd, mutt**, and many others are identical in both dialects.
- ü like French and Dutch 'u' or German 'ü'.

b. Long Vowels

The form in parenthesis gives the Sylt representation.

- ā (aa) 'a' lengthened. like 'a' in English 'farthing'.
- ä (ē) This vowel is always long: it is in sound almost identical with French 'è'.
- â in sound very near to 'ö', with which it sometimes interchanges.
- ā like English 'aw' in 'saw'.
- ē like French 'è'.
- ī like English 'ee' in 'preen' or 'i' in 'machine'.
- ō like Scottish 'oa' in 'boat'.
- ô as in German or French 'eu' in 'heure'.
- ū as in German, or in Scots 'moon'.
- ũ as in German.

3. Vowels in Unaccented Syllables.

- a like English 'a' in 'China'.
- e like English 'e' in 'forgotten' These two sounds are in Frisian almost indistinguishable.
- i like English 'y' in 'glory'.

The Diphthongs.

These fall naturally into two groups: those in which the stress falls on the first element, and those in which it falls equally on both.

1. To this group belong **āi, ēa, īa, ūa, ũi, ūj**. These are little more than combinations of the two vowel sounds in which the first element is strongly stressed, while the second has been reduced to little more than an off-glide. In all, except 'ui', the first element is distinctly long.
2. Here come **au, ei, ej, eu, öi, uai** and, in Sylt, **ai, au, ia, oi, ua, ui**. 'au' is pronounced as the 'ou' in English 'house'. 'ei', 'ej' and Sylt 'ai' are identical in their sound, which is that of English 'i' in 'fire' or 'y' in 'sky'. 'eu' 'öi', and Sylt 'öi' are all three pronounced like English 'oy' in 'boy' or 'oi' in 'oil'. Sylt 'ia', 'ua' and 'ui' are combinations of the two simple vowel sounds. 'uai' is seldom found except in the speech of Sylt, in which dialect the accent falls on the 'a'. In Pöhr and Amrum it is usually reduced to 'ui'.

3. Dialectal. Variations.

- (a) F.-A. 'ai' appears as 'ii' in Sylt;
cf. 'sai' with 'sii'.
- (b) F.-A. 'au' occasionally appears as 'uu' in Sylt;
cf. 'brau' with 'bruu'.
In E. Föhr 'au' < 'aw';
cf. 'Dau, tau, trau' and 'Dâw, tâw, trâw'.
- (c) F.-A. and H. 'ei' appears as 'ii' in Sylt;
cf. 'nei, frei, spei' with 'nii, frii, spii'.
- (d) Initial 'ia' appears as 'ja' in Sylt;
cf. 'lan, far' with 'jen, jer'.
Medial 'ia' < 'i' in Sylt;
cf. 'Hiar, hiär, Stian' with 'Hir, hir, Stin'.

The Consonants.

- b. pronounced as in English. In the past tense and p. ptc. of certain verbs it replaces the 'p' which is found in the pres. infin. stem; e. g.
glüp glöb glöben; knip knäb kneben.
- c. seldom found alone, and practically only occurring in the combinations 'ch' and 'sch'. Its hard sound in English is in Frisian, written 'k'.
- ch. like the Scotch 'ch' in 'loch'. In the present sing. of certain verbs it replaces the 'g' of the pres. infin. stem; e. g.
lëg ljöchst ljöcht; stig stächst stächt.
- d. as in English. In the final position it is often lost in the dialect of Heligoland; cf. H. 'Wurr' with F.-A. 'Word'. In Westerland - Föhr it is replaced between vowels by 'l', while in the speech of Sylt it approximates in the same position to the English 'th': It is then written 'ð'.

	E.-Föhr	W.-Föhr	Sylt
e. g.	Brudder	Bruller	Bröðer
	öder	öler	űder

In certain verbs in which it appears in the pres. infin. stem 't' is found in the other parts

e. g.	sprïad	sprätst	sprät	sprät	sprät
	ïdj	attst	att	äd	edden

- f. as in English.
- g. initially it is a stop, medially and finally an open consonant. In the dialects of Sylt and Heligoland 'k' is often found between vowels where F.-A. has 'g'.
cf. F.-A. 'magi', with S.-H. 'make'.

In inflection it replaces both 'ch' and 'gh' when a long vowel precedes and an unaccented one follows, e. g. 'pluch' (s.) 'plüger' (plur.), and, in adjs. 'hugh' (pos.) 'hüger' (comp.).

gh. is the voiced sound corresponding to 'ch'.

h. as in English.

j. like English 'y' in 'year'. In the combinations **dj, fj, lj, nj, tj** it represents a developed off-glide, which is just heard and no more.

k. is sounded as in English. At the beginning of words 'tj' is some times found instead of 'k' in the speech of Föhr and Amrum. e. g.

cf. '**welkimmen**' and '**weltjimmen**'. In the conjugation of verbs it undergoes several changes:

1. In **šjūk** it becomes 'ch' in the pres. sing. and 'gh' in the preterit. and p. ptc., e. g.

šjūk šjöchst šjöcht söght söght

2. In '**strik**' it changes to 'g' in the preterit and p. ptc.
strik strakst strakt sträg streggen

l. as in English. In the Sylt dialect a second l sound (written l') is found. It is formed by pronouncing an 'l' with the tongue between the teeth and approximates to Welsh 'll'. In a few words in F.-A. dialect 'l' is replaced by 'd' in W.-Föhr and by 's' in Amrum. e. g.

E.-Föhr	W.-Föhr	Amrum
Hial	Hiad	Hias
lil	lid	lis
Silen	Siden	Sisen

This interchange is also found in the conjugation of certain irregular verbs.

m. as in English.

n. as in English. On Sylt another 'n' sound (written n') is found; it is produced in the same way as l'. The combination 'nj' represents a single sound that heard, in the English "singer". 'n' before 'k' has sometimes the value 'ng', sometimes not, e. g. in '**Änker**', but not in '**Sink**', '**Henk**'. The 'n' in 'nj' is also occasionally so treated. Many words which in the dialect of Föhr-Amrum have 'nj' have only 'n' in the dialects of the mainland.

p. as in English. In certain verbs it is replaced by 'b' in the preterite and p. ptc. e. g.

gríp	gräb	grebben
sûp	söb	söben

r. normally a trilled consonant. It is sometimes, however, so weakened as to be scarcely audible.

s. always an unvoiced consonant, like English 's' in sing'. Many words which in the Föhr and Amrum speech have 's' final end in the Sylt and Heligoland forms in 'd'. cf.

FA. Duas, Mūs; S. Duadd, Müdd. When doubled finally it **s** or **d** indicates a consonant closely approximating to English 'th' in 'thicken' but on Föhr only the older generation keep this sound pure.

šj. is only found initially and then it has the sound of German 'sch'. In verbs it is often replaced in inflection by 'sk' and "s".

šjit	skōd	skōden
šjong	sūng	sūngen
šjūk	sōght	sōght

t. like the English 't' in 'ten' In the pret. and p. ptc. of certain verbs which have 't' in the pres. infin. stem, it is replaced by 'd'. e. g.

flet	fläd, flöd	flēden
sät	siad	sēden

In Easterland - Föhr 't' also replaces initial 'th' (approximating, to English 'th') which in Amrum becomes 's', e. g.

E.-Föhr	W.-Föhr	Amrum
Tärep	Thärep	Särep
tāw	thau	sau
tacht	thacht	sacht
Tiarem	Thiarem	Siarem

w. as in English when initial. Finally after a vowel, and in the combination vowel + w + consonant, it approximates to English 'v' though not so markedly voiced. On Sylt at the beginning of words it is replaced by 'u';

cf. S. 'Uurs, Uurt', with F.-A. 'Wors, Wurd'.

In verb inflexion it interchanges in pres. sing. with 'f'.

blīw	blafst	blaft	(pret.)	blāw
stūw	stofst	stoft	(pret.)	stōw

On Amrum 'w' final becomes 'u'

cf. F. **sallew**, **blīw**, with A **sallau**, **bliu**.

ACCIDENCE.

The Article.

The Indefinite Article sing. m. f. n. is **an (en)**.

e. g. **an măn**; **an wüff**; **an biaren**.

The Definite Article has two forms.

(a) like English 'the'.

Sing.			Plur.
M.	F.	N.	[all Genders]
a (e)	a (e)	at (et, 't)	a (e)
e. g. m. s. — a mǎn; f. s. — a wüff; n. s. — at biaren;			
pl. — a lidj.			

(b) Deictic use

Sing.			Plur.
M.	F.	N.	[All Genders]
di	jü	det	do [dönn]
e. g. m. s. — di mǎn; f. s. — jü wüff; n. s. — det biaren;			
pl. — do lidj.			

Nouns.

Frisian nouns are of three genders, m. f. and n. Gender is grammatical as in German, not determined by sex as in English and must be learnt for each noun.

There are only two case forms — one for all cases of the singular, the other for all cases in the plural. The second (plural) form is obtained by adding **-n**, **-en**, or **-er** (rarely **-s**) to the singular. Few rules for the formation of the plural can be given.

- (a) Nouns in **-er** add **-n**. e. g.
 fealer, feather; fealern, feathers;
 gunner, gander; gunnern, ganders;
 liwwer, the liver; liwwern, livers;
- (b) Nouns in **-el**, drop the **-e** and add **-er**. e. g.
 föggel, bird; föggler, birds;
 gichel, violin; gichler, violins;
 düwel, devil; düwler, devils;

Nouns in **-en** form their plural in the same way.
 mallen, mill; mallnen, mills;

Except in these cases the plurals must be learnt individually.

(c) Examples of plurals in **-en** are.

bûr, peasant;	bûren peasants;
dûw, pigeon;	dûwen, pigeons;
flennerk, butterfly;	flennerken, butterflies;
fleut, flute;	fleuten, flutes;
lunn, land;	lunnen, lands;
hîar, hair;	hîaren, hairs;

In **-er**.

burd, board;	burder, boards;
bësem, broom;	bësemer, brooms;
bûm, tree;	bûmer, trees;
ësk, box;	ësker, boxes;
kât, cat;	kâter, cats;

- (d) Diminutives in *-i* and *-ji* form the plural in *-n* those in *-is* and *-jis* add *-sen*. e. g.

fetji, keg;	fetjin, kegs
düntji	düntjin
düntjis } anecdote;	düntjissen } anecdotes

- (e) griss, young pig; karmen, man;
 säiel, sail; šjapp, sheep; swinn, pig;
 are alike in both singular and plural.

- (f) Umlaut Plurals.

<i>ā</i> > <i>ē</i> smass, smith;	smess, smiths;
skāp, ship;	skebb, ship;
<i>ǣ</i> > <i>ĕ</i> glās, glass;	glees, glasses;
fāt, keg;	fēd, keg;
<i>e</i> > <i>ē</i> net, net;	need, nets;
<i>o</i> > <i>ō</i> tōg, procession;	tōg, processions;
blōk, log;	blōg, logs;
hōd (hōwd), head;	hōd, heads;
hōl, hole;	hōl, holes;
<i>u</i> > <i>e</i> futt, foot;	fett, feet;
guss, goose;	gess, geese;
tuss, tooth;	tess, teeth;
<i>ū</i> > <i>i</i> kü, cow;	ki, cows;

- (g) Irregular Plurals.

briaf, letter;	briaw, letters;
bruller, brother;	bräler, brothers;
dāi, day;	daar, dāier, days;
hüss, house;	hüssing, houses;
jād, street;	jāding, streets;
knif, knife;	knīwer, knives;
pluch, plough;	plüger, ploughs;
skoot, ditch;	skōding, ditches;
skūch, shoe;	skurr, shoes;
sloot, castle;	slōd, castles;
tif, thief;	tīwer, thieves;

The Adjective.

The Adjective is uninflected for either number or case, save in the masculine singular, which has two forms, one without a suffix, the other with *-en*, added. For the variation in usage, see the notes on Syntax.

Comparison. The Comparative is formed by adding *-er*, the Superlative by adding *-est* to the Positive. e. g. --

Positive	Comp.	Sup.
fir <i>far</i>	firer	first
letj <i>little</i>	letjer	letjst

nei, <i>new</i>	neier	neist
rüch, <i>rough</i>	rücher	rüchst
skârep, <i>sharp</i>	skârepper	skârepst

Frequently a final unvoiced consonant is voiced before these suffixes, e. g.

hûch, <i>high</i>	hûger	hûgst
stîf, <i>stiff</i>	stîwer	stîfst

The following are irregularly compared.

gudd, <i>good</i>	bēder	best [bāst]
ual, <i>old</i>	āler	ālst
āder, <i>early</i>	iar	iarst
īareg, <i>angry, bad</i>	ārger	āregst [iaregst]
fōll, <i>much</i>	mūar	mīast
letjet, <i>few</i>	manner	manst

As in English the superlative may be formed with the help of 'very', so in Frisian it may be expressed by one or other of a number of emphatic words. Such are **bēsteg** — enormous, **greseg** — terribly, **skrekkeld** — fearfully, **ūnūasel** — unusually, e.g.

ūg bēsteg gudd — not very good,

or by a kind of reduplication. e. g.

gratt — grise-gratt; letj — litje-letj.

The Pronouns.

Personal Pronouns. The declension of these knows two case forms only, a Nominative case and a Dative-Accusative case. There is no Genitive and this relation is expressed by the preposition **fān** (= of) with the Accusative. Similarly, the Dative is often turned by the preposition **tu** (= to) also with the case. In the First and Second Personal Pronouns Frisian still retains the Dual in every-day speech and use.

Singular		Singular	
Nom.	ik, <i>I</i>	dū, <i>thou</i>	
D.-A.	mi, <i>me</i>	di, <i>thee</i>	
Daal		Dual	
Nom.	wat, <i>we two</i>	jat, <i>ye two</i>	
D.-A.	onk, <i>us two</i>	jonk, <i>you two</i>	
Plural		Plural	
Nom.	wi, <i>we</i>	jam, <i>ye</i>	
D.-A.	ūs, <i>us</i>	jam, <i>you</i>	
Singular.			
	Masc.	Fem.	Neut.
Nom.	hi, <i>he</i>	jū, <i>she</i>	hat, <i>it</i>
D.-A.	ham, <i>him</i>	her, <i>her</i>	ham, <i>it</i>

Plural.

Nom. jo, *they*D.-A. jar, *them*

When these nominative forms follow the verb, as in questions and after certain conjunctions, instead of preceding it as they normally do, they are shortened or entirely altered in form, e. g.

For ik	stands	'k	For wat	stands	'f or ef
" dü	"	't	" jat	"	'm
" hi	"	'r	" wi	"	'f
" jü	"	's	" jam	"	'm
" hat	"	't	" jo	"	's

Reflexive Pronouns. These are formed by compounding Nom. and Acc., e. g.

ik	mi, <i>myself</i>	wat	onk, <i>our two selves</i>
dü	di, <i>thyself</i>	jat	jonk, <i>your two selves</i>
hi	ham, <i>himself</i>	wi	üs, <i>ourselves</i>
jü	her, <i>herself</i>	jam	jam, <i>yourselves</i>
hat	ham, <i>itself</i>	jo	jar, <i>themselves</i>

Reciprocal. Ark' öder or arköder, *each other*.

Possessives. The Possessive Pronouns and Possessive Adjectives are identical in form. Since nouns in Frisian have grammatical gender, certain of these pronouns are also inflected for gender. They do not inflect, however, for number or case.

M.	F.	N.
man	min	min, <i>my, mine</i>
dan	din	din, <i>thy, thine</i>
san	sin	sin, <i>his</i>
her	her	her, <i>her, hers</i>
sin	sin	sin, <i>it, its</i>

onkens, *of us two*

jonkens, *of you two*

üs üssens, *our, ours*

jaw jammens, *your, yours*

jar herrens, *their, theirs*

Demonstratives. These are inflected for number, and, in the singular, for gender, but are not inflected for case.

Singular

Singular

M.	F.	N.		M.	F.	N.
di	jü	det	or	dass,	this,	that

Plural

Plural

dö, do	these, <i>those</i>	dassen, <i>these</i>	dönnen, <i>those.</i>
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There are also strengthened forms, made by adding -hir, or hirrems, and dīar or dīarems to di, jü, det, dö, do. e. g.

dihir, or dihirrems	this here
didīar, or didiārems	that there.
Other demonstratives are	
didīar, jūdīar, detdīar	that of
döndīaren, or dōnnen	those of
disallew, jūsallew, detsallew	the same (sing.)
dosallewen	the same (plur.)
sokān (m), sokīan (f.), soken (n),	} such (sing.)
an sok (all genders)	
sok or sokken	such (plural).
Interrogative Pronouns.	Hokker? —who? (m. and f.)
wat? — what?	
hokkers? — whose?	
höggens? — who? (plural).	
wat för än? (m.)	} which?
wat för ian? (f.)	
wat för en? (n.)	
wedder? — which of two? (all genders)	

Relative Pronouns. Frisian possesses only two forms of the relative pronoun: (a) *dī* (= "who") for both nom. and acc. masc. sing.; (b) *wat*, which stands for fem. and neut. nom. and acc., both singular and plural. The genitive is *fān dī* or *fān wat* according to gender. 'H o k k e r' can also be used as a relative (gen. *h ö g g*; pl. *h ö g g e n s*).

Dīar is frequently employed as a relative, e. g. *huar fant 'm an fial, diar eg an ünkrül üb wächst?* *Where does one find a field, where a weed does not grow?*

Indefinite Pronouns. These are all invariable in form.

arken	each	ham, än	one
arkenän	every	höggen	some
edder	each of two	hokker	any
ēg än, ēgen	not a single one	īanegen	some
föll	much	letjet	a little
föllen	many	letjeten	few
		noch wedder	neither of two
	nämen	no one	
	nant	nothing.	

The Verb.

The Frisian verb is very simple, possessing in all only some eight distinct forms: in tense formation great use is made of auxiliaries. Indeed only three tenses, all in the Active Voice, are formed without such help. These are the Present (Indicative and Imperative) and the Preterite Indicative. There is only one method of tense inflexion, which is common to all verbs. The

Irregular Verbs, which are fairly numerous, differ from the **Regular Verbs**, in the way in which they change the vowel of the Pres. Infin. stem when forming the Pres. Indic. Sing., Preterit and Past Participle.

The **Regular Verbs** are divided into two classes — **Weak** and **Strong**, but these terms have not the same significance as when used of English Verbs for our **Strong Verbs** are the **Irregular Verbs** of Frisian. The basis of the classification is the form in which the Pres. Infin. — which has two forms — appears. The division, however is not a clear cut one, for many verbs which are weak in the Pres. Infin. and the parts formed from it are **Strong** in other parts of the Pres. and Pret. Active.

A. Weak Verbs. —

Infinitive I ends in —I, Infinitive II in —In

e. q. plūgi, plūgin —to plough.

B. Strong Verbs.

Here Infinitive I is the bare Present Stem which may end in a consonant or in —I. Infinitive II ends in —en.

e. q. rāw, rāwen — to rest.

lei, leien — to lie.

All the **Irregular and Auxiliary Verbs** are **Strong**

Tense Formation.

Present. Except in the verbs noted below, the 1st Pers. Sing., the whole of the Dual, and the whole of the Plural are in form identical with Infin. I. The formation of the 2. 3. Sing. varies somewhat as between **Weak** and **Strong Verbs**.

(a) **Weak Verbs.** These drop the —i of Infinitive I ending, and add —**est** for the 2nd Pers., — **et** for the 3rd Pers.

(b) **Strong Verbs.** These add —**st** to Infin. I for the 2nd Pers., and —**t** for the 3rd Pers.

The following types of verbs which are weak in the Pres. Infin. inflect in like manner to form these two parts.

(I) **Trisyllabic Verbs** whose Pres. Infin. I end in —I, and which have an unaccented — **e** — in the penultimate syllable.

(II) **Verbs ending in** —**ēdi**, —**ēgi**, —**ēli**, —**ēni**, —**ēri**, —**ēwi**.
Such verbs are called **Half-Strong**.

Exceptions. —

Pres. Infin. I

1st Per. Sing.

mōg

ik mei

skell

ik skall

wedd

ik witj

well

ik wall

Imperative. With one exception the Imperative Singular is identical in form with Infin. I.

Infin. I
kēm

Imperat. Sing.
kōm

The Imperative Plural is formed, in Weak Verbs, by adding —m to the Infin. stem, in Strong Verbs by adding —em.

Preterit. The Preterit suffix is —d. (2. sing. —dst, 3. sing. —d or —t) added to the Infin. stem. In such Weak Verbs, however, as add —est, —et, in the Pres. Sing., the Suffix is —ed, (2. sing. —edst, 3. sing. —ed or et.).

Future Tenses. There are two of these. — Future I, corresponding to the English Future; and Future II, corresponding to the English Future Perfect. The auxiliary for Fut. I is **well** or **skell**, combined with Infin. I of the verb, for Fut. II **well** or **skell**, + p. ptc. + **hā**.

Perfects. There are also two Perfect Tenses. — Perfect I, corresponding to the English Perfect II, corresponding to English Pluperfect in "had." To form Perf. I the present tense of **hā** is combined with the p. ptc. of the verb., for Perf. II. the preterit of **hā** is substituted for the present.

The Passive Voice. The tenses in the Passive Voice are the same as in the Active, all are formed by the help of the auxiliaries **wees** and **wurd** in various combinations with the p. ptc.

The participles are two in number.

- (I) The Present Participle, in form identical with Infin. II. It is little used.
- (II) The Perfect Participle Passive, which has the same form as the I. Sing. of the Preterit Active. When used adjectivally the ending —d becomes —t and —ed, —et. The Masculine when used as an adjective is lengthened by the suffix —en.

Paradigms. The paradigms for three verbs are given = **plūgi** (= to plough) a Weak Regular Verb, **rāw** (= to rest), a Strong Verb, and **ännəri** (= to alter) a Half-Strong. Verb.

Active Voice.

Present Tense.

Sing.	1.	ik	plūgi	I ploughed	rāw	änneri
	2.	dū	plūgest		rāwst	ännerst
	3.	hi	pluget		rāwt	annert
Dual.	1. 2.	wat, jat	plūgi		rāw	änneri
Plur.	1. 2. 3.	wi, etc.	plūgi		rāw	änneri

Imperative (Present).

2. Sing.	plūgi	rāw	anneri
2. Plur.	plūgim	rāwem	annerim.

Preterit.

Sing.	{	1. ik	plūget	I ploughed	rāwd	annerd
		2. dū	plūgedst		rāwdst	annerdst
		3. hi	plūged(t)		rāwd(t)	annerd(t)
Dual. 1. 2.		wat,	jat	plūged	rāwd	annerd
Plur. 1. 2. 3.		wi,	etc.	plūged	rāwd	annerd

Future I.

	Sing.	{	1. ik	wall	}	plūgi	rāw	anneri
			2. dū	wāl				
			3. hi	wall				
Dual.	1. 2.			wat	well	I (he, etc.) shall		
Plur.	1. 2. 3.			wi	well	plough		

Future II.

	Sing.	{ <table> <tr><td>1. ik</td><td>wall</td></tr> <tr><td>2. dū</td><td>wāl</td></tr> <tr><td>3. hi</td><td>wall</td></tr> </table> }	1. ik	wall	2. dū	wāl	3. hi	wall	plūged hā	rāwd hā	annerd hā
1. ik	wall										
2. dū	wāl										
3. hi	wall										
Dual.	1. 2.										
Plur.	1. 2. 3.	<table> <tr><td>wat</td><td>well</td></tr> <tr><td>wi</td><td>well</td></tr> </table>	wat	well	wi	well					
wat	well										
wi	well										
			I (he, etc.) shall have								
			ploughed								

In both of these the parts of skell may be used for those of well.

Perfect I.

Sing.	{	1. ik	hā	}	plūged	rāwd	annerd	
		2. dū	heest					
		2. hi	hā					
Dual. 1. 2.		wat	hā		I (he, etc.) have			
Plur. 1. 2. 3.		wi	hā		ploughed			

Perfect II.

Sing.	{	1. ik	hed	}	plūged	rāwd	annerd	
		2. dū	hedst					
		3. hi	hed					
Dual. 1. 2.		wat	hed		I (he, etc.) had			
Plur. 1. 2. 3.		wi	hed		ploughed			

Passive Voice.

Weak Verb. — *ragi* (= to hit); Strong Verb — *fang* (= to seize); Half-Strong — *anneri* (= to alter).

Present Tense.

Sing.	{	1. ik	wurd	}	rāged	fangd	annerd		
		2. dū	worst						
		3. hi	word						
Dual. 1. 2.		wat	wurd		I (he, etc.) am hit				
Plur. 1. 2. 3.		wi	wurd						

Imperative.

None.

Preterit.

	Sing.	{ 1. ik wurd 2. dü wurdst 3. hi wurd }	rāged	fangd	annerd
Dual.	1. 2.	wat wurd	I (he, etc.) was hit		
Plur.	1. 2. 3.	wi wurd			

Future I.

	Sing.	{ 1. ik skall 2. dü skäll 3. hi skall }	rāged wurd	fangd	annerd
Dual.	1. 2.	wat skell	I (he, etc.) shall be hit wurd wurd		
Plur.	1. 2. 3.	wi skell			

Future II.

	Sing.	{ 1. ik skall 2. dü skäl 3. hi skall }	rāged		
Dual.	1. 2.	wat skell	wurden wees.	fangd	annerd
Plur.	1. 2. 3.	wi skell	I (he, etc.) shall have been hit	wurden wees	wurden wees

In both the tenses the auxiliary *well* may be used instead of *skell*.

Perfect I.

	Sing.	{ 1. ik sän 2. dü beest 3. hi äs }	rāged wurden	fangd	annerd
Dual.	1. 2.	wat sän	I (he, etc.) have been hit wurden wurden		
Plur.	1. 2. 3.	wi sän			

Perfect II.

	Sing.	{ 1. ik wiar 2. du wiarst 3. hi wiar }	rāged wurden	fangd	annerd
Dual.	1. 2.	wat wiar	I (he, etc.) had been hit wurden wurden		
Plur.	1. 2. 3.	wi wiar			

In only one tense is there a special form for the Subjunctive. — in the Perfect Passive. In all other tenses the Indicative forms are employed as Subjunctives when needed.

Subj. Perf. Pass.

	Sing.	{ 1. ik skull 2. du skust 3. hi skull }	rāged wurden	fangd	annerd
Dual.	1. 2.	wat skull	I (he, etc.) should wees wees wees		
Plur.	1. 2. 3.	wi skull			

Participles.

Present	plugin	fangen	annerin
Perf. Pass.	plüged	fangd	annerd
	räged		

Infinitives.

Inf. I	plügi	fang	anneri
	rägi		
Inf. II	plügin	fangen	annerin
	rägin		

The Auxiliaries.

Present (Indicative)

Sing.	1.	ik	hā	sān	würd	wall	skall
	2.	dü	heest	beest	wörs	wäl	skäl
	3.	hi	hā	ās	wörd	wall	skall
Dual.	1. 2.	wat	hā	sān	würd	well	skell
Plur.	1. 2. 3.	wi	hā	sān	würd	well	skell

Preterit

(Indicative and Subjunctive).

Sing.	1. 3.	hēd	wiar	würd	wull	skull
	2.	hēdst	wiarst	würdst	wust	skust
Dual.	1. 2.	hēd	wiar	würd	wull	skull
Plur.	1. 2. 3.	hēd	wiar	würd	wull	skull

Future I

ik wall hā, etc. — I shall have
 ik wall wees, etc. — I shall be
 ik wall wurd, etc. — I shall be
 ik wall well, etc. — I shall wish
 ik wall skell, etc. — I shall be obliged

Future II (Indicative).

ik wall wesen hā, etc. — I shall have been
 ik wall hēd hā, etc. — I shall have had
 ik wall wurden wees, etc. — I shall have been
 ik wall wullen hā, etc. — I shall have wished
 ik wall skullen hā, etc. — I shall have been obliged

Future II (Conjunctive).

ik wull hēd hā, etc. — I should have had
 ik wull wesen hā etc. — I should have been
 ik wull wurden wees, etc. — I should have been
 ik wull wullen hā, etc. — I should have wished
 ik wull skullen hā etc. — I should have been obliged

Perfect I (Indicative).

ik hā hed,	etc.	—	I have had
ik sǎn wesen,	etc.	—	I have been
ik sǎn wǔrden,	etc.	—	I have been
ik hā wullen,	etc.	—	I have wished
ik hā skullen,	etc.	—	I have wished

Perfect II (Indicative and Conjunctive).

ik hēd hēd,	etc.	—	I had had
ik wiār wēsen,	etc.	—	I had been
ik wiār wǔrden,	etc.	—	I had been
ik hēd wullen,	etc.	—	I had wished
ik hēd skullen,	etc.	—	I had wished

Past Participles.

hēd,	wēsen,	wurden,	wullen,	skullen
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Infinitives.

Infin. I. hā have,	wees be,	wǔrd be,	well will,	skell shall,
Infin. II. hān	wesen	wurden	wellen	skellen

The Irregular Verbs.

These are irregular only in so far as they alter the stem-vowels in the present singular, preterit and past participle. Except in the cases noted, the 3. sing. pres. is formed by substituting *t* for the *st* of the 2. sing. pres. Four main groups of irregular verbs can be distinguished.

A. This group contains the *débris* of the Germanic Ablaut System of tense formation; practically all traces of the regularity and simplicity of this have disappeared in Frisian.

<i>Infin.</i>	<i>Pres. Sing.</i>	<i>Pret.</i>	<i>P. Ptc.</i>	
bāg	bāgst	būg	bēgen	to bake
bēd	2 bād st 3 bād	bōd	bēden	to bid, wish
bēr	beerst	bār	bāren	to give birth to
berreg	berregst	būrreg	bürgen	to protect, harvest
binj	bānst	būnj	bünjen	to bind
[So finj — to find; grinj — to grind; swinj — to shrink; winj — to wind].				
bītj	2 bāst ^t 3 bāt	bād	bedden	to bite
[So nītj — to gore; skītj — cacare; slītj — to split, slit; smītj — to cast; splītj — to split].				

<i>Inf.</i>	<i>Pres. Sing.</i>	<i>Pret.</i>	<i>P. Plc.</i>	
blīw	blāfst	blāw	blewwen	to remain
[So drīw — to drive; rīw — to rub, rend; skrīw — to write].				

brēg	brāgst	brāg	brēgen	to break
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[So sprēg — to speak].

būg	bōgst	bōg	bānj	to bend
drank	drankst	dronk	dronken	to drink

[So wann — to win].

drāp	drāpst	drāp	drebben	to hit, befall
drēg	drāist	drug	drānj	to bear
dūg	dochst	dōg	dānj	to be of use
fāl	fālst	foll	fālen	to fall
fār	fārst	fōr	fāren	to voyage
flē	flochst	flōg	flānj	to fly
flēt	2 fletst	flād	flēden	to flow; fleet
	3 flet			
frēd	2 frātst	frād	frēden	to devour, eat
	3 frāt			(of animals)

[So mēd — to measure; trēd — to walk, step].

fris	2 frīst	frōs	frēsen	to freeze
	3 frīst			
fu	2 feest	fūng	fūngen	to obtain,
	3 feit			have
glīdj	2 glādst	glād	gledde	to glide
	3 glāt			
glūp	glūpst	glōb	glōben	to slide, slip
grēw	grāfst	grāw	grēwen	to dig
grīp	grāpst	grāb	grebben	to grasp
gung	gongst	ging	gingen	to go
hallep	hallepst	hollep	hollepen	to help
hual	hālst	hell	hellen	to hold
īdj	ād	ād	edden	to eat
fēr -jidd	2 -jādst	-jōd	-jidden	to forget
	3 -jadd			
jīw	jāfst	jōw	jiwwen	to give
jīt	jātst	gōd	gōden	to pour
kēm	kōmst	kam	san	to come
			kimmen	
krēp	krepst	krāb	san kreiben	to creep.
knīp	knīpst	knāb	kneben	to nip
krīdj	krātst	krād	kredden	to cart

[So ridj (3. sing. pres. rat) — to ride].

lēal	lēalst	luss (lār)	lēalen	to load
lēg	ljōchst	lōg	lānj	to lie
				(mentiri)

<i>Inf.</i>	<i>Pres. Sing.</i>	<i>Pret.</i>	<i>P. Ptc.</i>	
lei	leist	lai (leid)	lānj	to lay
lei	leist	lig	lānj	to lie
lēs	lāst	luss	lēsen	to read

[So ferlēs — to lose].

liel	last	lell (luss)	leln	to suffer
lup	lāpst	lepp	leppen	to run
nēm	nāmst	nām	nemmen	to take
rēp	repst	rep	reppen	to call
sank	sankst	sonk	sūnken	to sink
sāt	2 sātst	sīad	sēden	to sit
	3 sāt			
sē	šjōchst	sīg	sēn	to see
šjt	2 šjāst	skōd, skōd	skōden	to shoot
	3 šjāt			
šjong	šjongst	süng	süngen	to sing

[So stjonk — stink].

skēr	skārst	skār	skāren	to shear, cut
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[So stēl — to steal; swēr — to swear].

skūw	skofst	skōw	skōwwen	to shove, push
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[So snūw — to snuff]

slāw	slaist	sluch	slānj	to strike
slīap	slāpst	slep	sleppen	to sleep
slidj	2 sladst	slād	sledden	to slide
	3 slad			
slūtj	2 slatst	slōd	slōden	to shut, lock
	3 slat			
spring	sprangst	sprüng	sprüngen	to leap

[So twing — to overcome]

sterrew	stārefst	stürrew	stürwen	to die
stig	stachst	stig	steggen	to mount, climb
strik	strakst	sträg	streggen	to stretch
stunn	stānst	stenn	stennen	to stand
stūw	stofst	stōw	stōwwen	to dust
sūg	sogst	sög	söggen	to suck
süp	sōpst	sōb	sōben	to drink
				(of beasts)
tāsk	tāskst	tosk	tosken	to thresh
tāw (tau)	twāist	twuch	twāinj	to wash
tji	tjochst	tōg	tānj	to pull
waks	2 3 wākst	woks	woksen	to grow

<i>Inf.</i>	<i>Pres. Sing.</i>	<i>Pret.</i>	<i>P. Ptc.</i>	
wēg	wāgst	wōg	wānj	to weigh,
wurd	worst	wurd	wurden	rock to be, become

B. Mixed Verbs. — These take **-d** in the preterit. but form the p. ptc. by vowel change and by adding **-en**.

spann	spanst	spand	sponnen	to spin
wēw	wāfst	wēwd	wewen	to weave

C. Semi-irregular Verbs, which are regular in so far as they add **-d** (or **-t**) to form the preterite and p. ptc. but which also change the stem vowel.

bluddi	2 blāst	blāt	blāt	to bleed
	3 blāt			
bred	2 bredst	brāt	brāt	to brood,
	3 bret			hatch
bring	brangst	brōght	brōght	to bring
du	2 dest	ded	ded	to do, make
	3 dā			
hā	2 heest	hed	hed	to have
	3 hā			
kēl	kelst	keld	keld	to cool
klīng	klangst	klangd	klangd	to ring, clang
kupi	kāfst	kāft	kāft	to buy
pēl	pelst	peld	peld	to spill, fill up
riad	2 rāst	rāt	rāt	to advise
	3 rāt			
rīn	3 rintj	rind	rindj	to rain
sāi	sāist	sād	sād	to say
sīl	silst	sild	sild	to sail
šjūk	šjochst	sōght	sōght	to seek
skias[skial]	2 3 skāst	skāsd	skāsd	to separate, depart
sling	slangst	slingd	slingd	to twist, sling
spriad	2 sprāst	sprāt	sprāt	to spread
	3 sprāt			
stēg	2 stātst	stāt	stāt	to stab
	3 stāt			
swial	swialst	swāsd	swāsd	to singe
tēw	tefst	teft	teft	to wait, stay
wöp [wäp]	wöpst	wöpd	wöpd	to weep,

D. Preteritive Verbs. These are old preterits which have come to be used as presents and have had new past tenses and p. participles formed for them.

<i>Inf.</i>	<i>Pres. Sing.</i>	<i>Pret.</i>	<i>P. Ptc.</i>	
där	2. dārst 3. dār	dorst	dorst	to dare, venture
[So tār — to need, want].				
kön	2 kōnst 3 kōn	küdd	küdden	to know, be able
mög	1 mei 2 meest 3 mei	mād	māden	I may, I like
mūt	2 mutst 3 mut	moost	moosten	I must
skall	2 skāl 3 skall	skull	skullen	I shall
wall [well]	2 wāl 3 wall	wull	wullen	I will, wish
witj	2 witjst 3 witj	wost	wost	to know

The Numerals.

The Cardinal Numbers.

än (m.), fan (f.), ěn (n.)	1	njūgentānj	19
tāw	2	twūnteg	20
trī	3	īan an twūnteg	21
fjāwer, (A. šjauer)	4	dōrtēg	30
fīw	5	fīrtēg	40
sāks	6	fēftēg	50
sōwen	7	sōstēg	60
ācht (āght)	8	sōwentēg	70
njūgen	9	tāchentēg	80
tjīn	10	nēgentēg	90
ēlēwēn	11	hunnert	100
twālēw	12	hunnert an än (īan, en)	101
trāttānj	13	hunnert īan an twūnteg	121
fjāwertānj	14	tāw hunnert	200
fīftānj	15	trī hunnert	300
sēkstānj	16	dūsen(d)	1 000
sōwentānj	17	dūsen an tāw	1 002
āchtānj (W.-F. āgitānj)	18		
	tāw dūsen	2 000	
	an miljūn	1 000 000	

Ordinals.

di, jü, det 1arst	1st	sôwenst	7th
di, jü, det { öder nāist }	2nd	âchst	8th
trād	3rd	njügenst	9th
fjüard	4th	tjīnst	10th
fift	5th	ēlewenst	11th
säkst	6th	twālewst	12th

The rest of the Ordinals are formed by adding **-st** to the corresponding Cardinals.

Multiplicatives. These are formed by adding **-sis**, or **-s** to the Cardinals.

fansis, fans, ans, ens,	first
tweisis, tweis	twice
trīsis, trīs	thrice
fjāwersis, fjāwers	four times
tjinsis	ten fold

The following are also to be noted. — **ēnkelt** — single; **dobbelt** — doubled; **trēwwelt** — three fold.

Fractional Numbers. An **hūalew** — $\frac{1}{2}$; an **trāden** — $\frac{1}{3}$; **tāw trāden** — $\frac{2}{3}$; **trī fjūarden** — $\frac{3}{4}$. The other fractional denominations are formed by adding — **-tel** (from 9 upwards **-stel**) to the Cardinal, the numeration is always expressed by the Cardinal; an **fiftel** — $\frac{1}{5}$; an **sekstel** — $\frac{1}{6}$; an **söwentel** — $\frac{1}{7}$; an **âchtel** — $\frac{1}{8}$; an **njügenstel** — $\frac{1}{9}$; an **tjinstel** — $\frac{1}{10}$. Or the words **dial**, **pārt** (both = part) may be employed with the Cardinal instead of the forms in **-tel** and **-stel**, though these forms are not so common. e-g. an **trād dial** — $\frac{1}{3}$.

Numbers composed of a whole number and a fraction can be expressed in two ways

ān an an hūalewen	or öderhūalew	— $1\frac{1}{2}$;
tāw an an hūalewen	or trādhūalew	— $2\frac{1}{2}$;
trī an an hūalewen	or fjūardhūalew	— $3\frac{1}{2}$;

Prepositions.

ām — at, about	lōng(s) } — along
at, āt — at	
āwer — over	lōngsbl } — among, between
āwerfōr — against, opposite	madd — with
bāft — behind, after	mēsamt, metsamt — together with
bān, bannen — within	nāist — next to
bī — by, at	onner — under
bōb — above	sanner — without
bütj, bütjen — without	sant — since
dōr — through	

ēfter — after
ēwen — beside, as high as

fān — of
fōr — for, before
jīn — towards
jīnāwer — against, opposite

b ā f t is used both of place and of succession, e f t e r to denote succession only.

tesken, twesken — between
trōch — through
tū — to, in order to
ūb — an, upon
ūn — in
ūnjīn — against, facing
wiljert — during

The Adverb.

The Frisian adverb is in general identical in form, with the adjective of similar signification, whether it be Primary or Derivative. There are, in addition, adverbs to which no adjectives properly temporal — formed from nouns, and a number of adverbial formed by a preposition and a substantive with the suffix — e m. (cf D)

A. Adverbs from nouns. —

altidj = always	jī nāght = to night
am ende = finally	jīsterīnj = last night
bisidj = besides	júarling = this year
di īnj = in the evening	māren = to-morrow
di māren = in the morning	nāghtling = by night
di wors = in spring	tu dāi = to-day
iling = this evening	tu nāght = to-night
jī māren = this morning	turagg = back

B.

- (I.) **P l a c e**: — bütjen = outside; fōrūf = in front (motion to); fōrūn = in front (remaining in); fōrwēch = in front (motion from); tachtbi = nearby.
- (II.) **T i m e**: — ām letjet = soon, efter dassen = afterwards; fōrbī, tūfōr, fōrdassen = formerly; tu fōrst, tuīarst = at first; tulēdst = at last.
- (III.) bütjent = extremely; fōrāl = above all; fōrjīws = gratis, in vain; tū mīast = at most.

C.

- (I.) **P l a c e**: — āpárti = separately; āmbf = about; afūrd = outside; dēl = down; diar = there; ewwer = above; fuss = away; hēn = hence; hīr, júart = here; nedder = under; trīnjām, trīnjāmbf = around; wech = away.
- (II.) **T i m e**: — alōnning = always; anstūns = at once; ball = soon; dann, do = then; gilik = immediately; jīster = yesterday; medōnner = frequently; nochens = once; nū = now; ōftem = often; tākīs = at such a time; waller, wedder, weller = again; willems = frequently.

- (III.) **Manner:** — âmtfians = purposely; giddat = in no way; gihial = wholly; mass = wrongly; rap = quickly; sâght = carelessly; trâi = unwillingly; tûp = together; wallens = willingly.
- (IV.) **Extent:** — enôgh = enough; etwa = somewhat; mīast = almost.
- (V.) **Condition, Affirmation, Negation:** — all = certainly; — ēg = not; fillfcht = perhaps; gōr = truly (gans an gōr eg = by no means); möggelk = possibly; noch eg = not yet, assuredly; sanner = without; ünwiss = truly; wass = surely; well = assuredly.
- (VI.) **Interrogation.** — hū? = why? hūar? = where? hū dēnning? = how? wanīar? = when?

Comparison.

Adverbs add **-r** for the Comparative and **-st**, or **-est**, for the Superlative. The following irregular comparisons are worth noting.

āder = early	īar	īarst
fīr = far	fārder	fōrst
holl } = willingly	lēwer	lefst
lef }		
mann = little	manner	manst

D.

- (I.) **Place:** — āwer ākerem = on the arable land; bōb dikkem = above the embankment-dam; onner wāiem = under way; ūb bualkem = on the rafters; ūn matalem = in the floor; ūn dōrrenskem = in the parlour; ūn kōgem = in the kitchen; ūn bussem = in the stall; ūn mārskem = in the marsh; ūn dünnem = in the dunes; ūn hūrkem = (tó sit) on one's heels.
- The place-names which are charakteristically Frisian belong tho this category. e. g. Bualegsem (H. G. Bolidixum); Omrem (Amrum); Keidem (Keitum); Hūsem (Husum); etc.
- (II.) **Time:** — an dāiem; bi dāiem = by day; un nāchtem, ūb'n nāchtem = in the night; an worsssem = in Spring; an sommerem = in Summer; an harrewstem = in Autumn; an wonterem = in winter.
- (III.) **Manner:** — grattem = loudly; letjem = low (of the voice).

Conjunctions.

- (a) **Copulative:** — ān = and; ūk = also; sowēl — ūss līksowel — ūss = as well — as; ēg allīan — man uk = not only — but also; wedder — noch = neither — nor.

Copulative — Consecutive: — *īarst, īarstens* = first, firstly; *do, dann* = then, there upon; *dīarūb* = there upon; *ēftert* = afterwards; *wīdjer* = further; *tulédst* = finally.

fōr 't īarst, tum īarsten = in the first place; *fōr 't ōder, tum ōdern* = secondly; *tum trāden* = thirdly.

- (b) **Adversative:** — *man* = but; *doch* = though; *alīkwel* = nevertheless, notwithstanding; *āwerst* = but; *of* = or; *wedder* — *of* (or of — of) = whether — or.
- (c) **Temporal:** — *dīarefter, eftert* = afterwards, there after; *bīfōr, īar, tufōr* = before; *sant* = since; *ūntesken* (*īntesken*) = whilst; *üss as* = when, after; *wann* = when.
- (d) **Comparative:** — *likso* = as; *liküss* = as, than; *netso* = as if; *so* = so; *üss* = as, than.
- (e) **Causal:** — *dat* = in order that; *āmdat, āwerdat, dīarām* = because, since; *ōders* = moreover, else; *wel, hūwel* = although; *dann* = because, for; *wīl* = while.
- (f) **Conclusive:** — *also* = thus; *nū dann* = now then; *dīarām* = therefore; *so — dat* = so — that; *üss wann* = if, as if; *do* = therefore.

Interjections.

The most frequent are these. —

<i>āw!</i>	expressing	pain; cf English oh!
<i>fui! ptü!</i>	"	aversion,
<i>ha, ha!</i>	"	pleasure,
<i>hm!</i>	"	reflection,
<i>hō — hō! }</i>	"	objection,
<i>so — so! }</i>	"	
<i>hōi! hōi — hōi!</i>	"	a threat,
<i>hop!</i>	urging on, accompanied by a snap of the fingers.	
<i>ksch! kšj!</i>	scaring away; cf English shoo!	
<i>sisó!</i>	delivering an ultimatum;	
<i>sō! }</i>	indicating surprise and incredulity;	
<i>ū!</i>		
<i>ūha!</i>	indicative of pity;	
<i>ūhū!</i>	expressing horror.	

Emphatic Affirmation is expressed by the following phrases:

bī 'n dōnner; bī 'n dūwel; bī 'n hinger; bī 'n sara; di kreister; di kreistring.

Morphology.

The Noun:

The commonest suffixes used in noun formation are given below.

-e i used to form abstract nouns

fakkel — a torch; *fakkelei* — glamour.

- e n. dacht — to compose; dachten — a composition
djonk — dark; djonken — darkness
främ — strange; främen — a stranger
- e r. (I) denoting doer
drīw — to thatch; drīwer — a thatcher
dūk — to dive; dūker — a diver
plūgi — to plough; plūger — a ploughman
- (II) denoting a material object
drei — to turn; dreier — door latch
- e r e i. forms aktrakt nouns from verbs or nouns
bidrēg — to cheat; bidrēgerei — fraud
dremm — a dream; dremmerei — day-dream
ruwer — a robber; ruwerei — robbery
- e n s. djip — deep; djippens — depth
- h ā i d. the commonest suffix for forming abstract nouns.
sāleg — holy; sāleghāid — sanctity
selden — seldom; seldenhāid — a unique occurrence
nei — new; neihāid — a novelty
plätt — flat; plättthāid — flatness
- i n g. usually denotes the act
bidūdi — to mean; bidūding — meaning
hial — whole; hialing — healing
plānt — to plant; plānting — planting
- k i. forms diminutives
dūw — a pigeon; dōfki — a little pigeon
hōl — a hole; hōlki — an eyelet
- l i s. expresses derivative objects
hingi — to suspend; hinglis — shank of a button
lōnni — to lean; lōnnlis — a support
- j i. a diminutive suffix
dok — doll; dōtji — a term of endearment
- s k a b (p) find — enemy; findskab — hostility
- s k a f t herr — lord; herrskaft — lordship

Compound nouns can be formed with the greatest ease by merely joining two nouns.

e-g. mallenrua — arm of a mill
nōsduk — handkerchief
sōllēaler — sole-leather.

Adjectives.

A. Primary. By primary adjectives are to be understood such as are not formed from other parts of speech by the addition of adjectival suffixes.

e-g. blinj — blind djip — deep
bös — angry djonk — dark
brōw — good, brave. fer — dry

göl — yellow. **rüch** — rough.
käl — bald. **ruad** — red.
matt — flat, heavy **tjök** — thick, muddy

B. Derivative. Two kinds can be distinguished.

1. Formed from nouns or verb with the help of adjectival suffixes which are very numerous. The commonest are **-eg** and **-elk**; **-en**, **-end**, and **-et** are really participial termination and most of the adjectives in which they are found were originally real participles.

-bār — with nouns. — **frücht-bār** — fruitful;
sichtbār — visible.

-eg (1) added to nouns. — **mächt** — **mächteg** (mighty).
pakk — **pakkeg** (pitchy).

(2) to verbs. — rüst — rüsteg (rusty).

-elk (1) to nouns. — dāi — dāielk (daily);
world — werldelk (worldly).

(2) to another adj. — rik (rich) — rikelk (copious).

-en (ī) to nouns. lēaler — lēalern (leathern)
gull — gullen (golden).

(2) as a participial suffix — bifangen — shy; bisēden — mad, possessed.

-end — bidūdi (to mean) — bidūdend (important).

-er — degger — brittle.

-et (1) to nouns — hurn — bihurnet (horned).

bük (the paunch) — bükket (stout).

(2) as a participial suffix.

biwaneri — biwanert (wandered);

riaki — riaket (smoked).

-ing added to place names. — Sall (Sylt) — Sallering;
Ömrem (Amrum) — Ömring.

-leg (1) to nouns — reww (a rent) — rewwleg (torn);
(2) to verbs — dingeli (to reel) — dingeleg (reeling);
rüsi (to rush) rüseleg (rushing).

-luas (without). ānj — ānjluas (endless); rāw — rāwluas (restless).

-sk lūn (fancy) — lūnsk (fanciful). Frequently appears in geographical adjectives. e. g. Dānsk, norsk, skotsk.

2. With an adjective as the second element. —

brandruad (fire-red). —

pakkdjonk (pitch-dark).

Verbs.

The chief verbal suffix is *-i*; others are *-egi*, *-eli*, *-eni*, *-eri*. Many verbs which seem to be formed by the addition of one or other of these latter, have really only added *-i*; the penultimate syllable being part of the stem.

- i. — älér (age) — äléri (to age); iar (honour) — iari (to honour)
- bēder (better) — bēderi (to improve);
- šjüch (a scare-crow) — šjüchi (to scare).
- egi — ānj (end) — ānjegi (to end);
- fūal (a fold) — (tup) fūalegi (to fold together).
- eli. — skomp (a push) — skompeli (to totter).
- skromp (to shrink) — skrompeli (to cause, to shrink)
- eni. — bōl (a tumour) — bōleni (to matter).
- eri. — fīn (not coarse) — ferfīneri (to refine).
- glemm (a gleam) — glimmeri (to gleam)
- ling (to stretch) — lingeri (to lengthen).

Adverbs.

These are few distinctively adverbial suffixes; these of most frequent occurrence are

- elk. — nām (to name) — nemmelk (namely);
- sicht (sight) — sichtelk (visibly).
- wīs. — stak (a morsel) — stakwīs (piecemeal).
- stünj (an hour) — stünjwis (for hours).

Syntax.

The Noun. Since the Noun possesses only two forms, a singular and a plural, case relations are expressed by prepositions. The Genitive relationship, however, is often expressed by simple apposition. e. g.

Arfsten sin Düntjis = Arfsten's Tales.

De trāw saster her lāght = The loyal sister's light.

Occasionally a definite Genitive inflection in **-s** or **-en** is found. e. g.

ātjs hüss = father's house.

ūs ātjen hüss = our father's house.

sasters jongen = sister's children.

mâmen bruller = mother's brother (uncle).

Compare the phrases.

At Pitters = in Peter's house.

At Hennerken = in Henry's house.

The Adjective: When predicative the adjective is uninflected for both numbers and all cases. When, however, it stands before a Substantive and in combination with the Indefinite Article, the lengthened form in **-en** is used with masculine nouns. e. g.

di man as letj = the man is small.

an letjen man = a little man.

The Masculine is similarly lengthened in the Perf. Partic. Pass, when used as an adjective, e. g.

an plügeten äkker = a ploughed field.

The Pronoun: In the second Person, the distinction in number between singular, dual, and plural is still rigidly observed in speech and writing. The German plural *Sie*, in addressing one individual, is not found in Frisian; the 2nd sing. must be used. As a mark of respect very old people are addressed as 'I', or 'Ih' = "ye".

The Verb. The only points of importance are the uses of the two Infinitives.

(a) Infin. I is employed after the following verbs and auxiliaries:

där — to dare	mut — must, need.
kön — can; may	skell — shall, ought.
let — allow	tär — be able.
mög — may	well — will.
e. g. ik där 't wāgi	= I dare venture.
dü könst gung	= You may go.
ik mei ēg swari	= I may not answer.
dü mutst man pūsti	= You need only blow.
wi skell brāw	= We shall brew.

(b) Infin. II is used.

(I) As a Substantive after the Article, e. g.

det plūgin = ploughing; det rāwen = rest.

(II) Absolutely in Questions and Answers, e. g.

wat hält beder, seien of plōkin?

which holds better, sewing or rivetting?

(III) After certain definite verbs, particularly those of motion and perception. Such are

blīw — to remain; hā — to have; hīar — to hear;

kem — to come; se — to see, e. g.

satten blīw = to remain sitting;

bellin hīar = to hear bark; gungen se = to go to see.

(IV) After *nant üss* — nothing but, only, merely; e. g.

hī dā nant üss spellin = he does nothing but play.

(V) After the preposition *tu* when it equals Latin 'ut'. e. g.

tu plūgin = in order to plough; *tu rāwen* = in order to rest.

The Present Participle, in form like Infin. II is only used adjectivally. e. g.

sēën ūgen = seeing eyes;

hīaren uaren = hearing ears;

kōgin wēder = boiling water;

drīwen iss = drift-ice.

The prepositions, *âm, ap, âwer, dêl, efter, hen, in, onner, tûp, ûb, ûf, ûn, ütj*, when compounded with verbs are detachable in all the finite parts of the verb but inseparable in the infin. and p. ptc., e. g.

Föll juaren turagg sig 't ûb Fer hial öllers ütj üss 't nü dä = Many years ago the appearance of Föhr was very different from what it is now; — but: *Diar Jong-Baalk ap wocksen wiar* = Where Jong-Baalk had grown up.

The Sentence structure in Frisian is the same as in German. Thus in principal clauses and independent sentences the verb always comes second, in subordinate sentences it is deferred to the end. e. g.

Hi ging fan 't hüss = He went from home.

An grisigratten stian, diar am jü tidj üs hi wechging, noch ûb 't fästlunn la anjen hedd, lai nü bütjen ûb at waas. = An enormous stone, which, at the time when he went away, had still lain up on the mainland, now lay out on the flats.

If the tense of the verb be a compound one, the participle precedes the auxiliary.

As in German, the verb of a principal clause or of an independent sentence, if it be used in one of the compound tenses, encloses within its parts all the rest of the clause or sentence, except the subject (and even it occasionally). e. g.

All sin ual frinjer wiar fan herrens ual gluw úfwikket = All his old friends were turned from their old faith.

Jong-Baalk wost well, wat det bidüdet; hedd hi at dach all ün föll öller städen hïard = Jong-Balk knew well what it meant; he had heard it often in many other towns.

Purpose is expressed by '*âm — ûntu*'. e. g.

Eftert ging wi ans tu 't Ruad Klaff, âm üss a Sia ûntu-senn = Later, we went to the Red Cliff to view the sea.

Adjectival phrases can be inserted between the article and the noun. e. g.

a hïal am jü tidj bikänt werlt = the whole world known at that time.

TEXTS.

I. The Dialect of Föhr.

1. Biblical Passages.
 - (a) Ûs herr Kristus sin beed.
 - (b) De Berregpretjei.
 - (c) 1. Corinther 13. 1—4.
 - (d) Det Giliknis fan de Ferlesen Sönn.
(Dialects of Föhr and Heligoland).
2. Teelen fan di ual besembinjer.
 1. Fan di Wedermann an a Dünnen.
 2. Fan Troler an Heksen.
 3. Di Könning, di hard Stianer wok magi skul.
 4. Noch en Teel fan Troler.
3. Riadlissen.
4. Ekke Nekkepen.
5. Jongensstakk.
6. De Mannegfual.
7. De Trâw Saster her Lâcht.
8. De Kriaker üb Omrem.
9. Jü Taftembür Kü.
10. Taw Ferreng Fönnen.
11. Di stürwen Wellmager.
12. At Moolk.
13. Di Maller sanner surgen.
14. Proverbs and Proverbial sayings.
15. Riadlissen an grappeg Fragen.
16. Lingen.
17. Lew Eilunn Fer.
18. Dünnenkönnengs Daans.

II. The Dialect of Sylt.

19. Ekke Nekkepen.
20. Rungholt.
21. Staademwüfki.
22. Fân't Biikebrenen.

III. The Dialect of Heligoland.

23. Halluner Feskerlied.
24. Di tufreden Hallunder un sin Foamel.
25. Di tufreden Hallunder Foamel her djinwür.

IV. Appendix.

26. De Skebing (Frisian and O. E.)

1. Biblical Passages.

(a) Üs herr Kristus sin Beed.

(The Lord's Prayer).

Üs fēder ün hemmel, halleg wees üs Dān nōm: lāt Dīn rīk tū üs kem; Dān wall skē līksō üss ün hemmel uk ūb ā ēard; dū üs ūssens dāielk brúad; tūjīw üs ūssens skilj līkūss wī tūjīw dōnnen dīar üs wāt skiljeg san; wēre fērfēring fān üs ūf, mān ferlīasi üs fān allet faregen. —

Dan Dū heest mägt an kräft an herrelkhāid ün iweghāid. Amen.

(b) De Berregpretjei (Matt. 5. 1—16).

1. Man do hi det skōl lidj sīg, ging hi ap ūb an berreg an sēd dēl, an sin skullern trād hen tu ham.
2. An hi ded san müss ap, liard jar an sād.
3. "Sāleg san dōnnen diar geistelk ārem san; at hemmelrik as herrens.
4. "Sāleg san dōnnen, diar surgi; jo skel trāst wurd.
5. "Sāleg san a gilassenen; jo skel a éarderck hā.
6. "Sāleg san dōnnen, diar hungeri an tasti efter a girechteghāid; jo skel sat wurd.
7. "Sāleg san a barmhartegen; jo skel barmharteghaid finj.
8. "Sāleg san dōnnen, diar an rian hart hā; jo skel God se.
9. "Sāleg san a freeselken; jo skel Gods bārnkis het.
10. "Sāleg san dōnnen, diar ām a girechteghāid ferfullegt wurd; at hemmelrik as herrens.
11. "Sāleg san jam, wan a mensken jam ām man wall spōti an ferfulgi an snāki allerhand iaregs jin jam, wan 's det lēg; (12) wees 'm blīd an wel bi mudd, hat skal jam ün a hemmel wel biluanet wurd. Alíkso hā's a spuiers (propheten) ferfullegt, diar fōr jam wēsen san.
13. "Jam san a éarderck her sālt; wan at sālt nū füll wort, húarme skal 'm do sālti? Hat as do nian nat múar, üss dat 'm 't ütjškōddet, dat a lidj 'r ūb trēd.
14. "Jam san a werld her lāght. An stād, diar ūb an berreg stānt, kōn ēg ferbūrgen blīw.
15. "Ham tād uk ēg an lāght ün an sāt at onner an ammer, man ūb an stonner, do skīnt at fōr al dōnnen diar ün det hüss san.
16. "Alíkso let jam jammens lāght skīn fōr a mensken, dat 's jammens gudd werken se, an jammens fēder ün hemmel prīsi."

(c.) I. Corinther 13. 1—7.

1. Wan ik me mensken-, an me engeltongen diald, man hed nian lefdi, do wiar ik an metal, diar skringelt, an an klook diar klingert.
2. An wan ik spui küdd, an woost alle hiamelkhäiden, an känd alles, an hed an luw, dat 'k berger fersat küdd, an hed nian lefdi, do wiar nant ät mi.
3. An wan ik al min güder a armen ded, an min liff bran lät, an hed nian lefdi, do nattegt det nant.
4. A lefdi as düljeg an frinjelk, a lefdi iwert ēg; a lefdi as ēg awermuddeg, a lefdi as ēg gratmaneg.
5. Jü as ēg balstjüreg, jü as ēg ājnattedg, jü let her ēg arreg magi, jü dräit det iaregs ēg efter.
6. Jü höget her ēg awer ünrocht, man jü höget her awer a wiard.
7. Jü ferdräit alles, jü liawt alles, jü höbet alles, jü last alles.

d. Det giliknis fan die ferlesen sönn.

(Luke 15, 11—32.)

Ferring.

Halleglunner.

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| 11. An măn hed taw Sönnen. | 11. An măn hid tau jongen. |
| 12. Di jongst fan jar sad tu herrems feder: „Atj, du I mi det dial fan't gudd, wat mi tuhiart.“ An do diald di ual dan jar det gudd. | 12. De jongst fan jam said tu herrem för: „För, du mi det del fan't god, wat mi tuhiart.“ En do deelt de ol dann jam det god. |
| 13. An eg lōng diarefter samelt di jongst sönn alles tup an raiset fir awer lunn, an diar lewwet hi ferneed an broght sin gudd hendör. | 13. En nich loong darna samelt de jongst sön alles top en reist fir awer't lunn, en diar lewwet he fergnööcht en brocht sin god hendär. |
| 14. Diar hi nü sin gudd hendör hed, wurd alles so jür un det främ lunn, an do möst hi hungeri. | 14. Diar hi nö sin god hendär hid, wurr alles so jür un det frömm lunn, an do moss he hongere. |
| 15. An hi ging hen tu an bür, an di sänd ham üb san äker, de swinn tu juaten (hörderin). | 15. En he ging henn na'n bur, en de sand hem üp sin acker, de swinn tu hoddern. |

16. An hi ferlangd san honger
tu stallen fan det swinn-idj;
awerst nän mensk wull ham
det du.
16. En he ferlangd sin honger
tu stillen fan det swinn-
iten; ower ken mensk wull
ham det du.
17. Do sad hi bi ham sallew:
„Hü föll dailuaners hä man
ätj, diar idj an drank un
awerfludd ha, an ik mut
hir ferhonger.
17. Da said he bi hem sallew:
„Ha föll dailuaners hat min
för, de iten en drinken un
awerfludd ho, en ick mutt
hir ferhongere.
18. Ik wall mi klar magi an
tu man ätj hengung, an ik
wall sai tu ham: „Ätj, ik
ha sann den un a hemmel
an jin di.
18. Ick well mi klor make en
na min for hengung, en
ick well sai tu hem: „For,
ick ho sünn dön un de
hemmel en for di,
19. An ik san eg muar wärt,
det ik dan sönn het: magi
mi tu än fan din dailuaners“.
19. En ick ben nich muar wort,
dat ick din sön hit: mak
mi tu ian fan din dailuaners.“
20. An hi ging wech an kam
bi san ätj. Di ual karmen
sig ham al fan firen kemmen;
hi lep hen, bigand tu skria-
len, nam ham âm san hals,
an klebet ham.
20. En he ging wech en kimm
bi sin for. De ol karmen
sach hem al fan firen
kömen; he lip hen, fung
un tu galen, nüm hem um
sin hals en paiket hem.
21. Di sönn awerst sad tu ham:
„Ätj, ik ha sann den un a
hemmel an jin di; ik san
eg muar wärt, dat ik dan
sönn het.“
21. De sön owers said tu hem;
„For, ick ho sünn dän un
de hemmel en for di; ick
ben nich muar wort, dat
ick din sön hit.“
22. Man di ual man sad tu
sin knechter: „Bringem a
baast kluader juart, an tji
ham jer un, an du ham an
ring awer san fanger an
skurr awer sin fett.
22. Man de ol man said tu sin
knechter: „Bringt de bast
klor juart, en tid hem det
un, en dod hem 'n ring an
sin finger en skun awer sin
futen.
23. An bringem an fät kualew
juart an slaghtet at. Lät üs
idj an ferneed wees!
23. En bringt 'n fatt kallefken
juart en slaghtet det. Liat
üss it en fergnöocht wes!

- | | |
|---|--|
| <p>24. Dan man sönn as duad wesen, an hi as weller labben wurden, hi as ferlesen wesen an as weller fünjen wurden.“ Do bi-gand jo jar tu högin.</p> <p>25. Awer di älst sönn wiar un't fial, an üss hi nai bi 't hüß kimmen, hiard hi det sjongen an dānsin.</p> <p>26. Do rep hi än fan do knechter an fraget ham, wat diar wiar.</p> <p>27. Di sad tu ham: „Dan bruller as tjemmen, an dan atj hä an fät kualew slaghtet, dat hi ham sünj weller hä.“</p> <p>28. Do wurd hi doll an wull eg ingung. Do ging san atj ütj an bād (nuadegt) ham.</p> | <p>24. Denn min sön hat duad wesen, en he es wer lebendig wurn; he hat ferlesen wesen en es wer fünnen wurrn.“ Da fung jar un vergnööcht tu wesen.</p> <p>25. Ower de oldst sön wiar un't feld, en as he nai bi de hüß kimm, hiard he det singen en springen.</p> <p>26. Da rip he ian fan de knechter en fraget hem, wat diar wiar.</p> <p>27. De said tu hem: „Din brur es kimmen, en din for hat en fatt kallefken slachtet, dat he hem sünn wer hat.“</p> <p>28. Da wurr he dell en wull nich ingung. Da ging sin for üt en bed hem.</p> |
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2. Teelen fan di ual besembinjer Jins Drewsen fan Omrem.

1. Fan di Wederman an a Dünnen.

Un úaling tidjen wiar üssens eilunn föll gratter üss nü, än do gāten, diar 't fān a nāist eilunnen skāst, wiar föll smāler. Tesk Omrem an Sall wiar mān sō 'n smālen struum, dat 'm mē tāw strāler fān ian eilunn tu 't öder kem küdd. Mān mād ün dēt flāk rōnnki līg än hōwdskrook fān än hīngst, diar'm ūb trād. Jū tidj wiar'r ūk nōch nian dūnnen an nian dālen ūb üssen eilunn. Alles wiar mārsk an ekkerlunn, hölt an hial.

Dō druch 't hām tū, dāt ā sfa än bisannerlik skēbenen dúaden mān ün āg spelld. At lidj hālet hām, lāi hām ün än dúadenkāst än bigrōbbet hām bī hēr ānj dúaden. Mān dēt wiar medians ferkfard. A sfa wúrd wilj, lēp āwert 't lunn an smād gratt sunnhuppen ün āg. At wiar lúas fīn sunn, diar ā sann bāl

29. Man di sönn sad: „Lukki 'ns, so föll juar ha ik Jau gibot eg iansis awertreden, an I ha mi noch nimmer 'ns an letjen wealer denn, dat ik mi me min frinjer högi küdd.
29. Mandejongsait: „Lucke'ns! So föll juarn ho ick di tiint en din gebot ho ick ken ian-mal awertreten, en dü has me na sindach ken letj bock dän, dat ick met min frön-nen fergnööcht wes küd.
30. Nü awerst didiar Jau sönn kimmen as, di sin gudd ferhuret hä, nü ha I ham an fät kualew slaghtet.“
30. Ne owers din jong kimmen es, de sin god ferhord hat, nö has dü 'n fatt kallefken slachtet.“
31. Hi awerst sad tu ham: „Man dring, dü beest altidj bi mi wesen, an alles, wat min as, det as din.
31. He owers said tu hem: „Min jong, dü has alletiden bi mi wesen, en alles, wat min es, dat es din.
32. Dü skust lewer blid an gudd tu mudd wees; dan dan bruller wiar duad, an hi as weller labben wurden; hi wiar ferlesen an as wedder-fünjen wurden.“
32. Dü skuss liwer fergnööcht en god tu mudd wes; denn din brur wiar duad, en he es wer lebendig wurn; he wiar ferlessen en es wer fünnen wurnn.“

2. Tales of the Old Brommaker Jins Drewsen of Amrum.

1. The Merman and the Sanddunes.

In olden times our island was much greater than now, and the channels which separate it from the neighbouring islands were much smaller. Between Amrum and Sylt there was merely a stream so narrow that one could pass from one island to the other with two strides. But midway in the shallow channel lay a horse's skull on which one stepped. At that time there were also no sanddunes and no hollows on our island. All was fen and ploughland, woodland and heath.

Then it happened that the sea threw up on the shore a strangely fashioned dead man. The people took him, laid him in a coffin, and buried him beside their own dead. But that was altogether a mistake. The sea became angry, flowed over

drügget än ä sturrem äwer 't lunn jäget. Dèt wiar èns grëmelk. Märsklunn, hiarlunn, ékkerlunn, ä hóltingen än ät híał fíał wüörd më sunn bidóbbet. — Wät äs dèt? Húarmë hä wi sök fertínet? Hú skël wí 't sunn mät? Sö fräget dī än dī öder.

Dó säd än klukken män: Hárki 'm wät ik säi. Dī män, dī bī üssens dúaden bigrëwen leit, hä wäs än sëker än wëderman wësen; än äwer dät 'r ëg wedder tú wëder këm kôn, kömt ät wëder tú am häm tú hālín. Äwer dät jam häm bigrëwen hä, bigräft ä sía jammens ékkern än fíał më hër sunn. Wël jam nú än göden ríad ünnëm, dó mági 'm ät gräf än ä kást weller ëben än lukki 'm tú, öf dī dúad sín tümmer úk ün ä müss hä än 'r úb tètjet. Dä hī dèt, dán äs 't än wëdermán, än jam müt jam flatt, dät 'm häm weller ün sín element bring, wán 'm 'r ëg më túfrees sán, dät sín element häm hälet.

Arkenän ded dī klukk män gratt gíllk. Jó mäget gräf an kást ëben an fúnj, det dī dúad úb sín tümmer tètjet. Anstúns wüörd dī dúad úb än wanj lánj, diar táw óksen fórspánd wiar. Ä óksen besset útj ün ä sía më dī dúad. Dó wiar 't úk medfians förbī më ä wëder- än súnnfludd; män dó dünnen, diar ä sturrem túpstöwwen hedd, bläw stunnen än stunn 'r nöch.

2. Fān tröler an hëksen.

Fān ä wäster sárk úb Fër göngt än steggelk äwer ä hial, bī dë meerín fërbl, ëfter Dúnsëm, diar ün úáling tídjén fól tröler wennet. An iarbären män ging èns än näghtem disállew wāi an héd nánt iaregs ün sann. An dèt wiar män gudd, äm dèt ä tröler sök lídj nánt dú kôn. Diar hī nú náí bī dèt gratt wëder kám, wüörd ät — ü sö skör — sö läght, än hī sīg än hüss üss 'n sloot më hügh wönninger än derren fān gläs, än sö läght, sö läght, dät 'r a hunn fór ügen húal moost, dät 'r ëg blínj wüörd. Lëtjet ëfter ging hī náier än lukket ín. Diar hell ä tröler hër spall. Jó dānsët trínjam än wiaftet më brānen bleesen äwer 't hōwd. Alles dreid ham trínjam ëfter a musík, diar dī dōnner ün ä hāl 'r tú mäget, sanner dāt 'r sën wüörd. Dī män küdd ëg wedder wechlukki. Hī wiar fäst mäget. Hī bitráchtet dōn dānsín gíaltén, diar júlet fān sö ëg múar, an skrāld äp, üss hī náibürs lídj an fān sín frínjer 'r mād sīg. Hat wāret úk ëg lōng, dó sīg 's häm. Gāw üss 'n láid .ráw ían fān dó dānsín wüffhōwd ä dër äp, fúng dī neisjirreg fād, wüptí! ín më häm ün ä saal, än hī mād well öf ëg, hī moost më trínjam dānsí. Dó hël ä musík äp, än jó wull tú bōsel. An tröl hell üs maat, dī män tráí tú 't dānsín wiar, än rōmerk hën, diar blínkert än

the land, and threw up great sandheaps on the shore. It was loose, fine sand which the sun soon dried and the wind blew over the land. It was truly terrifying. Fenland, heath, ploughland, woodland and the whole countryside were covered with sand. "What is the matter? Why have we merited such (treatment)? How shall we contend with the sand?" So each one asked the other.

Then a wise man said: "Listen to what I say. The man whom we have buried by our dead has most assuredly been a merman and, because he cannot come back to the water, the water comes to fetch him. Because you have buried him, the sea now buries your fields and countryside with its sand. If you will now take good advice, then open the grave and the coffin again and look into it (to see) whether the dead man has his thumbs in his mouth and sucks them. If he does so, then it is a merman, and you must make haste to bring him again to his element, unless you are content that his element fetches him."

Everybody thoroughly agreed with the wise man. They opened the grave and coffin and found that the dead man sucked his thumbs. At once the corpse was laid in a cart to which two oxen were yoked. The oxen ran wildly out into the sea with the corpse. Then was there straightway an end of the flood of water and sand. But the sanddunes which the wind had blown together remained standing and stand still.

2. Trolls and Witches.

From the west church on Föhr a path goes over the heath past the pond to Dunsum where in olden times lived many trolls. A firstborn man once went by night this same way and had no ill in his mind; and that was good, because the trolls can do nothing to such people.

Now when he came near to the great pond it became — oh, so sudden — very bright, and he saw a house like a castle with high windows and doors of glass, and so very bright that he must hold his hand before his eyes lest he become blind. After a little he went nearer and looked in. There the trolls held their sport. They danced round about and waved burning firebrands over their heads. Every thing spun round in time to the music which the devil in hell made for them without being seen. The man could not look away again; he was made fast. He viewed the dancing shapes which howled as never before was heard, and was terrified when he saw neighbours' people and some of his kinsfolk among them. It was not long till they saw him. Quick as lightning one of the dancing women threw the door open, seized the inquisitive one, — in with him into the hall, and, would he or not, he

mê gidránk fäld wiar: „Dränk, än dü wäl wees liküs wī sän“! Dī tröng mán nām ā rōmerk; mán hī wöst nōgh, wāt hī dü wull. Diarâm säd hī:

Skall ik dränk — an mūt ik dān dränk:

Sō dränk ik — ün Jēsu nōm!

Dō wiar't förbl më det trölerei. Dō gistälten stōw ütj ärköder; ät sloot stōw ütj ärköder än di kull Nürdwäststurrem weid wedder āwer ā hīal än āwer't gratt wēder. Mān di mán bihēll dōch än mārki ūb sīn rōksllaw än sän iarem. An paar drōber, diar fān ā rōmerk sillet wiar, hēd hōl ün ā rōk bränd än rúad spōter ūb ā iarem māget.

Efter dat wat (Jins Drewsen an di ferteller Chr. Johannsen) an skūr me ärköder gingen wiar, sanner dat wat tū ärköder diald, feerd önkens wāi önk wedder dōr 'n dāl, dōr ā Siatler. Hir lāi swār dlkstianer mād dōn lētj stianer. Wat ha I fān dōn gratt stianer tū fertēllen? frāget ik di ūal.

Didiarem plāt stian, swāret Jins, šjocht bāl ütj, ūss wan'r för trāt wānerers diarbēn leid wiar. Ik hā'r mi öft ūb dēlsāt, wān ik an bārn hias fān ā hōrn hālet hed; ha di stian bisēn an me'n letjen stian 'rüb bōgget ām det'r ūtjuf tu kloppin, wat so blinkert; man ā hārdest stian dēd ham nant. Dō hā ik mannēgsis ām di könning tōght, di hārd stianer wōk māgi skūl, aliküs di ūal präster fertelld.

Hū wiar det'r ām me di könning, diar di ual präster fān fertelld?

Diar ha wī nü wedder an teel. Di ual präster, — God frōgi sin sial — ferteld:

3. An grausām iarēgēn könning hēd an frommen bichtfeder. Man didiarems könning feerd an ūnrōchten örl jīn sän nāibūr. Det wiar an örl! Júar ütj än júar īn, an ā örl brōght jāmēr an grēmēs, liküs 't eg öders wees küd. Dī fromm bichtfeder hēd liküs 'n rōchten Nathan an Johannis di dōper sän könning nōghsis lik för ā toop sād, hū swār hī hām jīn ūs lēwer Gōd fersānnegt än wāt hī tū feröntwürdin hā wūl. Alles ferjīws. Dō moost än druum hāllep. Mān ā drūmer kēm ēg fār jār sāllep, ām dāt ā skráft sāt: Job. 33, 16. 17. Im Traum in der Nacht, da öffnet Er das Ohr der Leute und schreckt sie. Hāt wiar ūk än druum, diar di iareg könning wedder tu ham sāllep brōght. Diar hī fānsis an nāghtem ūb sin könningsbād lig; strāld 'r an hūgh gispēnst īn ün sīn sliap-rūmm, reerd ham ün an feerd ham ütj ün an wēder. „Ik sái dī, dü skāl dō stianer ün dēt meerī wokki — an hat wall di öwel bikēm, wān dü 'r ēg klār më bēst, wān ik wēdderkēm!“ Diar dī hūgh mán dēt sād hēd, hēd sīn öntflēt skīnd ūss an sann an an krāns fān sannlāght trīnjām sin hōwd skūrend. Dō wiar 'r ferswūnjen, än di könning hēd bigānd ā stianer tū wēder tū fūn ām's āptūwokkin. Diar wiar än trōnghāid āwer hām kimmen

had to dance round with them. Then the music stopped and they would go to table. A troll proffered our man, who was but slow to dance, a beaker which glittered and was filled with drink. "Drink, and you will be as we are". The terrified man took the beaker, but he knew well, what he would do. Therefore he said:

"Shall I drink — and must I drink;
So drink I — in Jesus name"!

Then was the enchantment ended. The shapes scattered, the castle disappeared and the cold northwest wind again blew over the heath and over the great water. But the man had a mark on his coat sleeve and on his arm. Two drops, which had dripped from the beaker, had burned a hole in the coat and made red spots on his arm.

After we two had gone some distance without saying anything to each other, our way led us again through a hollow, through the 'Siatler'. Here lay heavy dykestones among the little ones. "What have you to tell of the large stones?" I asked the old man.

"That flat stone there", answered Jins, "looks almost as if it was laid there for weary wanderers. I have myself often sat down upon it when I had brought a load of heather from the headland; I have examined the stone and knocked on it with a little one in order to chip off what sparkles so; but the hardest stone did it no harm. Then I have often thought of the king who had to make hard stones soft, as the old priest used to tell."

"How was it, then, with the old king, of whom the old priest used to tell?"

"There have we now again a story. The old priest — God comfort his soul — used to tell:

3. A very wicked king had a pious father confessor. But this king made an unrighteous war against his neighbour. That was a war!

Year in and year out, and the war brought sorrow and misery: it could not be otherwise. The pious confessor had, like a righteous Nathan and John the Baptist, told his king frequently direct to his face, how grievously he sinned before our dear God and what he should have to answer for. All in vain. Then a dream had to help. But dreams come not of themselves, because the Scripture says: "In a dream in the night, then opens He the ear of the people and startles them." Yet it was a dream which brought the wicked king again to himself. Once when he lay by night on his royal bed, a tall apparition appeared in his sleeping-chamber, raised him up and bore him out into a hollow like this here, where lay many great hard stones. But in the centre of that hollow was a pond. "I tell

üss noch nimmer an hed'r ham tū drewwen. Mān hū dāt hi wërket ān hū dāt hi ham ūfmärtelt: a stianer lāt jār ēg wokki. — A könning wräkent āp ān ās njökswiat fān swāt; mān hi šjocht bāl, dat alles man an druum ās. Hi stānt āp, māget sin hārt hārd ūss stial me sin ōrl-gidunt efter san iaregen wiis. Hi wal a druum wechsmītj, mān hi kön 'n eg lūas wurd. Do let'r san bichtfeder tu ham bōdēgt, fertēld ham san druum an ferlāngt, likūs iansis Phārāō ūn Ēgypten, dāt hi hām sān druum ūtj-dūdet. An di bichtfeder jōw tū ōntwurd, alikūs Jōsēph: Gōd wisset a könning, wāt'r fōrhā. An di druum bidūdet:

Dēt grat wēder, dat san a wedden an weisen, an ārmen an rīngen, diar a ōrl kommer an ēlend brōght hā, her tūaren. Dōn hard stianer bidūdi ā könning sin hārd hārt, diar doch ēg wockk wurden as fān all do tūaren. An hokker di hūgh mān me a sann am't hōwd ās, diar bī ā könning wiar, det mei a könning hām sallew sāi.

Sō hēd di bichtfēder sād. Diarēfter wiar di könning in ūn san kōmer gingen, an ūn sin hārtens hiamelk kōmer mūt an hiamelk wūrd gratterem tu ham diald hā; — kūrnt tū fertēllen, hi wiar ūss an ōdern diar onner a fett smedden wiar, wedder ūnkimmen, hed freel māget an līdjs tuaren ūfdrūgget. Hir šjōchst, dāt ūs lēwer God a kōnninger her hārtēn ūn sin hunn hā an "leitet sie wie Wasserbäche", likūs a skräfte sāit.

4. Noch en teel fan troler.

Jins sad widjer: Wull man sai, hat as uk eg gudd alltu föll fān trolkrom an dōnnerei, tu snakin. Man ian teel wall ik dan noch fertell:

Ūssens ualen, diar doch iarenstāfteg mensken wiar an ēg lōg, fertēld fān a trōler, dat's jar willems tu smōk green fōggler māget. Wān an trōl an wānērēr fān a rocht wāi lōki wull, dat'r wilj gung skull, do wisset's her ūss an smokken grēnen fōggel, diar an ferlōmed jūk hēd an fōr di wānērēr flēddert, man ham eg grīp lāt, hū happeg hi'r uk efter wiar, di fōggel tu fū'n. Hēd jū trōl ham nū atletsten ūb an ūnbikānd steed lōket, do māget's an mist, diar di green fōggel ūn wech wurd, an di wānērēr wōst nū biskias, wāt at me di green fōggel tu bidūdin hed.

you, you shall soften these stones in that pond, and it will go ill with you, if you are not finished with it when I return". When the tall man had said that, his countenance had shone like the sun and a halo of sunlight gleaming around his head. Then he had vanished and the king had begun to take the stones to the water to soften them. There was a fear come over him such as never before, and had driven him to this. But no matter how he worked and how he exerted himself, the stones would not soften. The king awakens and is completely drenched with sweat; but he soon sees that it is all merely a dream. He stands up, makes his heart (as) hard as steel with his pride in warfare after his wicked way. He seeks to thrust away that dream, but he cannot become free from it. Then he causes his confessor to be summoned to him, recounts to him his dream, and desires — as Pharaoh once in Egypt — that he expound his dream to him. And the confessor gave answer in like manner as Joseph. "God instructs the king what he purposes. And the dream signifies:

"The great water is the tears of the widows and orphans, the miserable and wretched (to) whom the war has brought sorrow and distress. The hard stones signify the king's hard heart which has not been softened by all the tears. And who the tall man with the sun on his head is, who was by the king, that the king himself may tell."

So said the confessor. Thereafter the king went into his chamber; and in the secret chamber of his heart must have said a secret word aloud to himself — short to tell, he had risen again like others who were cast underfoot, made peace, and dried people's tears. Here you see that our dear God has in his hand the hard hearts of kings and as the Scripture says, "leads them like water-brooks."

4. Still a Tale of Trolls.

Jins said further: "People say it is not good to speak too much of witchcraft and deviltry, but one tale still will I tell.

Our elders, who were at any rate serious folk, and did not tell lies, told of the trolls, that they sometimes changed themselves into pretty green birds. If a troll wished to lure a traveller from the right way that he should go astray, then she showed herself as a pretty green bird, which had a damaged wing and fluttered before the traveller but did not let him grasp it, no matter how eager he was to catch it. When the troll had at last lured him into an unknown place, she then made a mist in which the green bird disappeared, and the traveller now knew what it the explanation of the green bird was.

A tröler kön jär uk tü käter an sellëgër mægi, an det mensk komt allerdöggen tü pall, diar sök an diart iareg dæ. Jö pīnēgi an plāgi ham, sanner dat hi't šjocht. Jö trōli well an trōlkraans fān brukket fēālern īn ūn sīn hōdinheggen. An ūb sök heggen slāpt at ham eg gudd. Di bitrōlet kön nian ūg tü dū, hā hōwdwark an as trāt an ring an swānt hen, likūs a dāi fōr a sann. Man wān 'm a kraans ūtjnāmt, hā a trōler nian māght mūar āwer ham.

Dūsem ūb Fēr wiar ūn ūaling tīdjen det tārep, diar eg fōll gudds fān sād wūrd. Diar wennet fōll trōler. An an nāgthem, wān arkenān slēp, ging't ēg me rochten dīngen tu āwer a hial tēsck Dūsem an Sōllerānj. Hat wiar jüst ūb a hial, diar iansis an jongen drīng fjāwer fīn fōmnen ūn lūng wītj klūaler tu sen fūng. Jö ging ēg, jö keerd ēg, jo swēwet ēwenst āwer a ēard. Di jōng drīng fullegt jar bet tu det gratt wēder madd ūb a hial: do wiar's ūn an ūgenblakk ferswūnjen; man diar ūb't wēder sīld fjāwer swanen, so wītj dat's ūn ā ūgen skār.

3. Riadlissen.

Wāt ās dēt? Klūtj bī klūtj an nimmer nān suum.

An brukket nūat.

Wāt ās dēt? Suum bī suum an nimmer nān klūtj.

An munn.

Hokker as 'lewen nāist bī hūs?

An snēk.

Wat?

Wāt? Wāt hed man wāt watt? Wāt well jam doch wissi, dat wāt so waat san, dat wāt wāt ūtjrēgeni kōn.

4. Ekke Nekkepen.

Dēt onnerbālkis Ekke Nekkepen hēd hām ūn't hōwd sād ān wūff fān ā mensken tü nemmen. Hī tākelt hām ām ūss ān sīamān, kām ēfter Hörnem ān gīng lōngs bī strunn ām ā nūrd. Ēwen Taatjemglaat kām hām ān jōng-fōmen ūnjln. Dēt wīar Inge fān Rāntem. Jū wīar smokk fān ūnsēn ān stōdelk wōksen. Hēr mād'r hā. Hī bīgānd dān mē hēr tü freien, skōw hēr ān gūlnen rīng āwer ārki fānger, hīngēt hēr ān gūln keed ām ā hāls ān sād; „Nū hā īk dī būnjen, dū beest mīn brīdj.“ —

Trolls can also change themselves into cats and seals, and that man comes clearly to harm, who makes such a monster angry. They torment and plague him, without him seeing it. They charm a 'troll-wreath' of speckled feathers into his pillow, and on such a pillow he sleeps not well. The bewitched person cannot close an eye, has a headache and is weary and ill and fades away like the day before the sun. But if he takes out the wreath, the trolls have no more power over him.

Dunsum on Föhr was in olden times a village of which not much good was said. Many trolls lived there. In the nights when everybody slept, unholy things were done on the heath between Dunsum and Souther-end. It was just on the heath that a young boy once chanced to see four beautiful women in long white dresses. They did not walk, they did not drive, they just floated over the ground. The young boy followed them as far as the great pond in the middle of the heath. There in the twinkling of an eye they vanished. But there on the water sailed four swans so white that they hurt the eyes.

3. Riddles.

1. What is it? Patch by patch and never a seam.
2. What is it? Seam by seam and never a patch.
3. Who is always nearest home?
(1. A speckled cow. 2. A willow-basket. 3. A snail.)

What (how)?

What (how)? We two (dual) should have only a little wit (intelligence)? We (dual) will show you, that we (dual) are thus wise (intelligent), that we (dual) can calculate some what.

4. Ekke Nekkepen.

The gnome, Ekke Nekkepen, had taken it into his head to take a wife from among men. He dressed himself up like a seaman, come to Hörnum, and went northward along the strand. Near Taatjemglaat a maiden met him. That was Inge from Rantum. She was fair of feature and stately of growth. He had a mind to have her. He began to woo her, put a golden ring on each of her fingers, hung a chain of gold round her neck and said: Now I have bound you; you are my bride". The girl was

Jü fömen wiar āwer dēt hial ān dāl fērōngstēt ān dōrst ēg wāgi
hām ūftūwissin, mām nū wūrd jü dōch fūch fōr dī frām mām,
bigānd tū skrialen ān bād hām, hī mād hēr dōch gūng lāt. Mām
Ekke lāt hām ēg ūfwissi. Tūlēdst fūng's hām dōch sō wīdj, dēt hī
lōwed hēr frei tū lāten, wān jü hām sāl küdd hū hī hēt. Dān sūng'r:

„Ik mei dī holl — wall dī ūk frei!
Meest dū mī uk — skall mī dēt hei.
Wāl dū mī ēg — hāl' ik dī dāch;
Hūal Wedensdai — ōnkens gilāch.
Mām kōnst mī sāl — hū dat ik hēt,
Lēt ik dī frei — lōwi dī dēt.“

Diarmē gīng hī fūss. —

Inge wūrd iarst blīd ān tōght: Sān nōm fū ik jō lācht tū
wedden. Mām dēt slūch hēr bütj ā gass; sō föll līdj jü ūk frāget,
nāmen känd hām. Sō kām dī brādlepsdāi āllēwen nāier ān ūss
jü gōrnian riad wōst, lēp jü bināud ūtj bī strunn. Bī lētjen
kām's tū Tōrhörn; diar stenn jü stall ān tōght an tōght. Dō kām
hēr dēt fōr, ūss wān ūn dī berreg lētjem sūngen wūrd. Jü
harket āp ān hiard düttelk hēr freiers stēm, hū hī sō ferneed sūng:

„Dāling skēl wī brāw, — māren skēl wī bāg,
Aūermāren skēl wī brādlep hā.

Ik hēt Ekke Nekkepen — mīn brīdj ās Inge fān Rāntem.

An dēt witj nāmen ūss ik āllian — ūss ik

āllian — ūss ik āllian.“

Dān wurd āt stall. A wāgen rūset bī strunn ān ā wīnj
sūselt trōch āt dūnnenhallem. — Wāt'n frōges fōr Inge! Wāt
hedd jü 'n lokk hedd! Nū kām hēr dēt iarst rōcht tū sann ūn
wāt fōr'n fāl jü īnglōben wiar, wān hēr freier hēr hālet hedd.
Mēdians kiard jü ām ēfter Taatjemglaat ān tēft ūb hēr freier.
Hāt wāret ēg lōng, dō kām 'r ūk. Jü rēp hām all fān fiaren
tū: „Dū beest Ekke Nekkepen ān ik blīw Inge fān Rāntem.“ —
Dō ferswūnj hī ūb't steed. Mām Inge lēp tūss mē hēr gullen
rīnger ān keed ān dēt onnerbālkis wiar narret.

Efter C. P. Hansen.

5. Jongensstakk.

Diar kam an skeпки fan Nuurden

Me söwen gallijuaten.

Hokker wiar di forderst man?

Det wiar N. N.

Huar sat hi sin spören?

För M. M. her dörren.

M. M. kam ütjspringen glik,

Hughhōket — sidjsmokat,

Kruas an begger ūb a sidj.

Do sād hi: „Weltjimmen, min brīdj!“

thoroughly alarmed at that and dared not send him away, but now she was frightened at the strange man, began to weep and besought him to let her go. But Ekke did not let himself be sent away. At last she got him so far that he promised to set her free if she could tell him his name. Then he sang:

I like you much — I will also woo you!
 If you like me too — that will please me.
 Will you not have me — I fetch you still.
 Hold on Wednesday — our (wedding) feast.
 But can you tell me — how I am named,
 I let you free — promise you that.

Thereupon he went away.

Inge was at first glad and thought: "His name I shall easily get to know". But that turned out for her quite contrary. So many people (as) she asked, no one knew him. So the wedding day came always nearer, and as she knew no remedy whatever in her distress she walked out to the strand. In a little she came to Törhörn where she stood still and thought and thought. Then it seemed to her as if inside the hill someone was faintly singing. She listened and heard distinctly her wooer's voice singing so contentedly.

Today we shall brew — tomorrow we shall bake.

The day after tomorrow — we shall have a wedding.

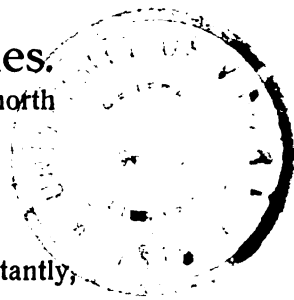
I am called Ekke Nekkepen — my bride is Inge from Rantem.

And that knows no one save I alone — save I alone — save I alone!

Then there was quietness. The waves roared by the strand and the wind whistled through the grass of the dunes. What luck she had had. Now for the first time she realised into what a snare she had fallen. Immediately she turned back to Taatjemglaat and waited on her lover. It was not long till he came. She called to him from far off: "You are Ekke Nekkepen and I remain Inge from Rantem". — then he disappeared on the spot. But Inge ran home with her gold rings and chain, and the gnome was fooled.

Children's Rhymes.

There came a ship from the north
 With seven galiots.
 Who was the first man?
 That was N. N.
 Where set he his footsteps?
 At M. M. 's door.
 M. M. came springing out instantly,
 High-heeled, long-smocked;
 Stone bottle and goblet at her side.
 Then said he: "Welcome, my bride".



Tu daans.

Hat rinjt üb a bragg an jü wort wiat;
 Hat hä mi so fertreden; ik witj an riad:
 "Kom arken dāi, kom arken dāi, an dansi me mi.
 Hat jawt eg beder lidj } üss ik an dü."
 Kön nämen beder dansi }

6. De Mannegfual.

Üssens förfedern ün úaling tidjen wost föll tü fertellen fān ā Mānnegfual. Dēt wiar ān gratt skāp, sō ünmiateg gratt, dāt di úal tü hingst üb dēk āmbi ridj mōst ām tü kommandiarin. An di úal wiar'n rochten „auerāl“, ām dāt āt lidj ēg an ūgen-blāk fōr hām sēker wiar. Wān't hūar ūnklār wiar, flūks wiar di úal üb sān witj hingst diar ūk; ān dēt wiar't jō mān: Wāt hi ēg sīg, dēt sig dō tāw rukken, di üb sin skollern siad, ān hām alles sād. Üb a Mannegfual wiar't drōk wērk, dāt ā matrūsen, diar jōng ān kānt āpklemmert wiar ün ā tākelāšji, üss úal lidj mē grē hiar ān grē biard weller dēlkām. A blōgh ün't tāwwerk wiar sō gratt, dāt'r kruchhüssdōrnsker ün māget wiar, diar ā matrūsen inging ām tü rāwen ān jēr wāt tü gūds tü dūn.

A Mannegfual stjūrd iansis ütj a Spānsksia in un a Ingels kanal; man hi küdd eg troch a Hōfden kem, ām dat at fārweder eg briad enogh wiar. Di ual birād ham me sin rukken, wat'r tu dun wiar. An hi hed at bal klaret, kommandiaret sin lidj āwerāl an ordiniaret, dat's a hial bakbuard me witj siap lapsalwi skul, dat a Mannegfual glād trochglüp küd. Det sked, an alles ging gud; a Mannegfual kam lokkelk in un a Nürdsia. Man det witj siap an at skümm 'rfān blāw üb a klap fān Dover satten, frād ham in un't gistian an maget at witj tu daling di dai tu, dat at noch so witj üss kritj skūrnt. A Mannegfual stjūrd am a Nurduast an kam't Jüts riff lokkelk fōrbi. Man do wurd at an hemmelswedder, an a Mannegfual kam üb an sunn an siad fāst. Det risenskap hed at sunn so am hugh skōwwen, dat'r üb bial āger rewler ütj at wedder apdükt. At skap stampet giwaldeg an brōght noch muar sunn efter bowen, an det wiar'n lokk, am dat a swar brānengen dōn sunbonker menam, an at skap kam wedder üb flott wedder. Do sluch do tāw rukken üb di ual sin skollern me de jükken an hōget jar, dat's an gratt giskrik maget. Man all det sun wurd jin a Jüts küst smedden; diarfān ha a dünne jar rāst fān Skagenshurn tu Grimmahurn.

Efter Chr. Johannsen.

(For dancing.)

It is raining on the pavement and that is getting wet.

It has grieved me so: I know a plan.

"Come every day, come every day, and dance with me:

There are no better people }
No one can better dance } than you and I.

6. The Manifold.

Our forefathers in olden times had (knew) much to tell about the "Manifold". It was a great ship, so enormously great that the captain (the "old man") had to ride round the deck on a horse to give his orders. And the captain was a right Paul Pry, for the crew were not safe from him for an instant. If there was anywhere anything not right, the "old man" was speedily there on his white horse; and that was the point: What he did not see, the two ravens that sat on his shoulders saw, and told him everything. On the "Manifold" it was lively work, (so) that the sailors who had climbed into the rigging young and active came down again as old men with gray hair and gray beards. The blocks on the rigging were so great that inn-parlours were made in them, into which the sailors entered to rest and refresh themselves.

The "Manifold" once steered out of the Spanish Sea into the English Channel but it could not pass through the Strait of Dover, because the fairway was not broad enough. The "old man" took counsel with his ravens what was to be done. And he had it soon settled; he commanded his people all on deck, and ordered that the whole larboard side should be greased with white soap that the "Manifold" could slip through smoothly. That was done and all went well; the "Manifold" came safely into the North Sea. But the white soap and its suds remained sticking on the cliffs of Dover, ate themselves into the stone and made it white to the present day (so) that it still shows as white as chalk. The "Manifold" steered to the north-east and came safely past the Jutland reef. But then there rose a storm and the "Manifold" came on the sand and sat fast. That great ship had thrown the sand so high, that on both sides sandbanks rose out of the water. The ship pitched mightily and brought still more sand up and that was fortunate, because the heavy breakers took away these sandbanks and the ship came again afloat. Then the ravens beat with their wings on the old man's shoulders and rejoiced with a loud cry. But all that sand was cast against the coast of Jutland: from that have the sanddunes risen from Skagen to Grimmahorn.

7. De traw saster her laght.

Üb ä iansëgst wërrew fän Häjenshälleg wennet allianing ün hër lëtj hõski än fömen. Ätj än mäm wiar lōng dúad än her bruller wiar ütj tu faren. Jü toght föll äm hër dúaden än langt swär ëfter hër bruller üb sia. Üss di bruller färwell säd, hedd jü hām lōwet ärken näght hër läght ün't wōnning tü säten, dát ät widj ütj äwer ä sia skint än hām, wan hi ämkām, sái skull, dát sin säster Elke nōch lewwet. Wät jü lōwet hedd, hell's ük. Arken inj sät jü hër läght ün't wōnning än lukket dái än näght ütj äwer't wēder, öf hër bruller ëg kām. Mūner än júaren ferging, män hër bruller kām ëg. Elke wurd úal, hër hiar wurd witj; män ältidj siad jü nōch bi't wōnning ütjtúluksin än ärken inj sät jü noch ät läght ün't wōnning. Tü-lēdst blāw ät wōnning äns djōnk. Dō säd ä náiburn fän jü öder halleg tü ärköder: „Hër bruller äs kimmen“, än fóar äwer tü hër hüss. Män üss jō inkām, siad jü diar dúad üb hër stull üss wān's noch ät wōnning ütjlukket än ät dēlbränd läght stenn bi hër.

8. De kriaker üb Omrem.

För föll hunnert júar prëtjet än präster üb Omrem hārd jin ä strunnluppers; all hü hi dēt ük üntingd, hi bikiard jār ëg; föll múar wurd jō árreg jin hām än brōght hām sō üb än lüp, dát'r tülēdst fān't lunn flücht mōst. Üss hi nü skäsd, bād hi Gōd, dēt'r än tiaken dü mād, hü üntüfreel hi mē dō sanners wiar. An hi dēd ät. Sānt jü tidj blāft'r nān kriak äwer näght üb Omrem. An wōnterēm šjōcht'm well bi dāiem dō súart föggler diar, män so bāl ät inj wōrt, tji's äwer ëfter Fēr. — Män hōllepen hä dēt wonnertiaken dōch ëg: ä Ömrigen lüp bi strunn jüst üss iar.

7. The Faithful Sister's Light.

On the solitary warft of Hajenshalleg a woman lived all alone in her little house. Father and mother were long dead and her brother was gone to sea. She thought much on her dead (parents) and longed sorely for her brother at sea. When her brother said farewell she had promised him to set her light in the window every night (so) that it should shine far out over the sea and say to him, if he came back, that his sister Elke still lived. What she had promised, she kept. Every evening she set her light in the window and night and day looked out over the water, but her brother did not come. Elke grew old; her hair grew white, but always she sat by the window to look out and every evening she still set the light in the window. At last on one occasion the window remained dark. Then said the neighbours on the halleg to each other: "Her brother is come", and went over to her house. But when they entered, she sat there dead on her chair as if she still looked out of the window, and the burnt-out lamp stood by her.

8. The Crows on Amrum.

Many hundred years ago on Amrum a preacher preached sternly against shore-runners. No matter how much he insisted on this, he did not convert them; much more were they enraged with him, and attacked him so much that at last he was obliged to flee from the island. As he now departed, he prayed God that he might make a sign how dissatisfied he was with these sinners. And he made it. Since that time no crow remains over night on Amrum. In winter you see the dark birds there by day, but as soon as evening comes, they go over to Föhr. But that miraculous sign has not helped in the least. The men of Amrum haunt the beach just as before.

9. Jü Taftembür kü.

Skall ik di an stakk fertell
 Fan di letje Petji Nell?
 Petji Nell! hedd an kü
 An jü kü hedd an kualew —
 Nü as min fertellen hualew —
 An det kualew hedd'n witjn snütj.
 Nü as min fertellen ütj.

An sö witj ik uk nöch än fertellen fän än Täftembür kü.
 Dät düntji äs binái wiar. Män wän dü ät ěg liaw wäl, könst
 ät uk bliw lät. Nü wall ik fertell:

Un Hüsem lewwet fōr júaren än mán, di föll fōr rennelk-
 háid ün ä werld surregt hä. Hi wiar nemmelk än siapkōger än
 ferkäft sin siap āwer't hiale lunn. Di mán hedd frinjer ün Täftem
 än ěfter än diarfán ārewt hi ěns än kü. Hät wiar än jōng smokk
 núat, rúad fán klōr, än bless fōr't hōwd än flink tú bian. Di
 siapkōger hedd sō'n mudd'r fán, dät 'r 's sállew húal wull än sö
 nām hi hēr mē āwer tú Hüsem.

Män nü teenk ěns äm! Diar stenn nü dē kü än wull nedder
 idj nöch dránk. Ball wurd's māger an rānk; än dēt sig ütj üss
 wán't mē hēr tú ānj ging. Di ānjer fán ä kü sig dēt mē ün än
 sād: „Ik liaw, jü lingt; fillicht witj ik riad. Hir üb ä náiti äs
 än lētjen liarjong fán Fēr; hāli mi hām ěns júart. Wän hi ěns
 fērring mē dē kü snāket, küdd dēt āmēnde hállep.“

Di dring wūrd hālet än nām än lētjen toost fōder än sād
 tú dē kü: „Kūšji, kūšji! smāk mán ěns än wees eg múar sö
 twārs. Ik ling jō likso üss dü. Kōm kūšji! heest dēt hiard?“ —
 Dē kü sād nānt.

Diarbi könst hiar, dät ik ä wiard fertell; dän wän ik di wat
 wiss māgi wull, wōst ik nōgh, wät jü kü swāret hedd. Nü blāft
 ät āwerst diarbi: Dē kü sād nānt. Män jü stät hēr nōs in ün't
 fōder, langd ütj mē dē tōng än iar 'm tōgh't hedd's dēt fōder ük
 āl ün ä snütj än sküpt ät fán ian sidj tú di ōder liküss än mātrūs,
 di hām än neien prümptji tūghd hä. Di dring brōght nü muar
 fōder än uk än ammer wēder än jü kü äd än drōnk üss wán's
 tu'n gratt krásnin wiar. Bāl wūrd's ük wedder glād än blank
 än stenn pall üb ä bian. Un gudd sünjhaid lewwet jü kü nöch
 manneg júar än wán's ěg fān't lēwent kimmen äs, äs' ük nöch
 ěg dúad.

An nü wall ik di nöch wät sái: Drāpst dü ěns бүтj lunn
 ěn Fērringen, di nōgh idj än drānk māi, mán nian Fērring
 ferstūnn kōn, dō fertell hām fán dēt Täftembürkü.

Ferstānt hi ěg min dōntji,
 Grōt' hām, hi wiar än hōntji.

Efter Kristjen Baghüss.

9. The Cow from Toftum.

Shall I tell you a story
Of little Peter Nelli?
Peter Nelli had a cow
And the cow had a calf —
Now is my story half (done) —
And the calf had a white snout,
Now is my story finished.

And so I also know a story of a cow from Toftum. This tale is almost true, but if you will not believe it, you can just leave it alone. Now I will relate:

Many years ago in Husum there lived a man who had done much for cleanliness in the world. He was, namely, a soapboiler and sold his soap over the whole country. This man had relatives in Toftum and from one of them he once inherited a cow. It was a handsome young beast, red of colour, white streaked on its forehead, and active on its legs. The soap-boiler was so pleased with it, that he would keep it himself and so he took it with him over to Husum.

But now just think of it! There stood the cow now and would neither eat nor drink. Soon she became lean and feeble, and it seemed as if she were coming to her end. The owner of the cow saw that too, and said: "I believe she is homesick: perhaps I know a remedy. Here in the neighbourhood is a little apprentice from Föhr; just fetch him here. If he once were to speak Ferring with the cow, that might possibly help."

The boy was brought and took a little wisp of hay, and said in Ferring to the cow: "Pretty cow! Pretty cow! Taste but once and be no more so stubborn. I am as homesick as you. Come, pretty cow! Have you heard?" The cow said nothing.

Thereby you can hear that I am speaking the truth, for, if I wanted to impose upon you, I would certainly know what the cow had answered. But now it remains at that; the cow said nothing. But she stuck her nose in the hay, reached out with her tongue and in a moment she already had that hay into her mouth, and shifted it from one side to the other, like a sailor who has permitted himself a new "quid". The boy now brought more hay and also a pail of water and the cow ate and drank as if she were at a great christening. Soon she was sleek again, and glossy, and stood firm on her legs. In good health the cow lived many years more, and if she is not departed from life, then she is not dead yet.

And now will I tell you something more. If abroad you fall in with a man from Föhr, who can eat and drink heartily, but can understand no Ferring, then tell him about the cow from Toftum.

"Understands he not my story
Greet him, he was a puppy."

10. Tau ferreng fomnen biskriw hörrens rais efter Sall.

(Westferreng Dialekt. — Ün á dual.)

Hät wiar ün't júar 1862 (agitānhunnert tau an sösteg) di 1. (iarst) Jüli, üss wät ferreng fomnen än lästräis mē dēt dāmpskapp „Hammer“ efter Sall māget. An injem á klok 6 (sāks) räiset wät fān Fēr úf, än á klōk 8 (āght) kām wät ün bi Nösse, di úasterhukk fān Sall. Diar stenn all föll wānjer klār ām á ūnkēmnenen efter ā tārepen tū kēren. Wät kērd gilik wech, iarst trōch Múarsem, dann efter Arksem än dann efter Keidem.

O nāier wät kām, ō ōngsteger wūrd wät. Wät sād föll tū ārkōder: „Uhā, hū skall't ōnk dāch gūng? Hū wūrd wät dāch well apnimmen“? Dan do fidj, diar wat bisjūk wull, wiar ōnk ēgentlik ūnbikānd. Dōch ōnkens āngst wiar fōrjāws. Jō lig well ūb bād, mān wät ling dāch alikwell än frinjelk āpnemmen. Wi hedd iarst föll tū sladdrin, sō dāt á klōk twālew wurd, iar wät tū bād kām; mān wät slepp fāleg gudd.

Di lēder dāi hedd wät föll tū dunnn. Onkens frinj, di úal skūlmāster, diar wät bisōght, hēd föll nūreg stianer, diar hi bi strunn sāmelt hēd. Dōnnen moost wät iarst bisē; dēt wiar fōr ōnk rōcht wät neis, āuer dāt wät nimmer nōch sōwāt sēn hēd. Onkens frinj bidūdet ōnk dēt ālles rōcht dūttelk.

Di ēftermaddai binattegd wät ām hōgg Sallrengen tū bisjūkken. Wät sān auerāl gudd apnimmen än tū'n kōp kōffi nūadegt wurden. Dēt tārep Keidem hā 'n nēt ūnsēn; á Keidemer sārē hēd wät ōnk ēg sō gratt än smokk fōrstelld, üss jū ās. Diarēfter wiar wät nōch ūb än bisjūk ün Múarsem. Wät fōn ūk hir, üss auerāl ūb Sall, á hūsseng nett, rian än gudd onnerhēllen.

Di lēder dāi ging wät fān Keidem efter Tinnem. Diar wennet á fōges. Dān kērd wat efter Wāsterlūnn. Üss wät ūs ēn bētj ün't strunnhōtēl ferhālet hēd, ging 't dēl efter á strunn tū, hūar sō fōllen än sōmrem hēnrāisi ām diar ün á sia tū bāsin. O nāier wät kām, ō dōller weid āt, dāt wät ōnk knāp ūp á bian hūal kūdd. Dēt sunn stōw un á ūgen, hām kūdd knāp sē än knāp hiar fōr brūsin fān dēt ūnraueg hāf. Uhā, wät ās dēt hir fōr än gēgend tōght ik, hū dār á lidj hir dāch bāsi! Hir ās't hial ōders üss ūb Fēr. Dō wāgen skūmmet än auerwāltert jēr hūgh üss än hūss. Sōk hedd wät ün ōnkens lēwent nōch ei sen.

Dān kērd wät trōch Wenningstēd efter á ialtūrn, diar baggd ās ām á skebb fōr á strunn tū wārskāuin. Di tūrn ās tāwhunnert futt hūgh. Bōwen wiar wät tū sēn, diar á mōit wārs wiar. Un á madden stenn jū gratt lāmp. Būtjen ütj kōn 'm hial Sall, mān ūk Fēr, Ōmrem än bi klār wedder ūk nōch á hallegen sē.

Wät kērd nū widjer efter āt Rúad-Klaff. Mān ū Gōd! dēt ās ball āt nettst wät ik sēn hā! Wät hiard all fān firens dēt

10. Two Women of Föhr describe their Journey to Sylt.

(Western dialect of Föhr — in the dual.)

It was on 1st July 1862, that (when) we two women of Föhr made a pleasure trip by the steamship "Hammer" to Sylt. We set out from Föhr at 6 o'clock in the evening and at 8 o'clock arrived at Nösse, the eastern point of Sylt. Many wains stood there, ready to convey the people who arrived to the villages. We drove off immediately, first through Morsum, then past Archsum, and next to Keitum.

The nearer we came the more uneasy we grew. We said often to each other: "Well, how will it go with us? How will we be received?" For the people whom we were to visit were really unknown to us. But our anxiety was unnecessary. They were certainly in bed, but we found, nevertheless, a friendly welcome. We had at first much to talk about, so that it was twelve o'clock before we went to bed but we slept very soundly.

The next day we had very much to do. Our friend, the old schoolmaster, whom we were visiting, had many curious stones which he had collected on the shore. These we must first examine: that was for us truly something new, because we had never seen anything similar. Our friend explained all that to us very clearly.

The afternoon we employed in visiting some people of Sylt. We are everywhere well received, and are invited to take a cup of coffee. The village of Keitum has a pretty appearance. The church at Keitum we had not pictured to ourselves so large and so fine as it is. Thereafter we paid a visit to Morsum. We found here, as everywhere on Sylt, the houses pretty, clean, and well-kept.

The next day we went from Keitum to Tinnun. There the bailiff lives. Then we drove to Westerland. When we had rested ourselves for a little in the Strand Hotel, we went down to the beach, where in summer so many people resort to bathe in the sea. The nearer we came, the fiercer it blew, so that we could scarcely keep ourselves on our legs. The sand blew into the eyes, so that one could hardly see; and one could scarcely hear for the roar of the restless sea. "Oo! What a place this is!" I thought. "How have people the courage to bathe here? Here is it quite different from Föhr." The waves foam and topple over, high as a house. Such we had never yet seen in our lives.

Then we drove through Wenningstedt to the lighthouse which is built to warn ships against the coast. The tower is two hundred feet high. At the top was to be seen something which was worth the trouble. In the middle stood the great lamp.

brüsin fān ā sia; ān üss wāt üb di pünt fān 't klaff kām, sig wāt ā skümme brāneng djip onner önk ān ā grausam mäghf fān ā sia. Wāt tōghf ām jō ārem sialidj ān hörrens wüffen. Ik sād; „An siamans-wüff mād ik ei wees.“ Mān ālikwell, wat wāt sig wiar ān gratt wonner fōr önk. An tonnerböi tōg jüst auer āt klaff ān fermiaret ā sturrem, di soonstoof ān det skrekkelk brüsin fān ā sia üb jü gratt hōghdi, diar wāt üb stenn.

At hōwd foll fān tōghfter āuer dēt, wāt wāt sēn hēd, kērd wāt tūragg, bisig nōch ual grew fān sialidj, siahelden ān siarūwers onner wāi, kām auer Kāmpen ān Brāderup wedder tūragg ēfter Keidem ān silld di lēder dāi wedder tüss ēfter Fēr.

Öwenem.

Efter Chr. Jensen.

11. Di stürwen wellmager.

Det san juaren leden, do lewwet diar so'n allerwerlts klukken wellmager un't tarep. Alle nei wanjer, diar hi maget, wiar efter a neist mudi an skürrent widj weg. Wanjer me fealern an wanjstuller känd'r do tidj noch nämen. Arkenān mennd wonner, wan'r an neien wanj hedd, di fan Rackmer-wellmager maget wiar; dan a wellen wiar ruad, a hawen gül an a siatelsburder laghtble farreft. Soken smokken wanj wurd uk jo gor eg öders brükt, üss diarme tu hōw an tu markes tu keren. Wan a hingster man gudd läp, dan süset di wanj akkurat so gaw bāft efter, all hü knoltereg a wai uk wiar.

Rackmer-wellmager wiar flitjeg an strewsom, man hi wiar swak, füng a ütjtering an stürrew. Det dedd arkenān iareg am ham. Wan diar noch an skruader of an sütjer stürwen wiar, diar wiar niks un' gilegen wesen; dan diar blāw nögen efter; man diar wiar jo man ān wellmager un't tarep an di wiar nü duad.

Üss Jong-Göntji, Rackmer sin wüff, hen jin't hualewjonken me her gratt dring bi de nāchtert siad, kam an naibürswüff an broght an finen battistnen sterrewkittel fōr her man; dan det wiar man aremmuddeg werk at wellmagers. Üss jü wüff wedder gingen wiar, sad Jong-Göntji tu her dring: „Witjst wat? Ik skall nuadeg an skräpnösdük ha. Ik wal fan a bāftsidj fan di sterrewkittel man an stakk ufklap. Diar komt jo gornant fan tu sen.“

So gaw üss Rackmer birewet wiar, ging Jong-Göntji am tu de präster am an likpretjei tu bstellen an sad: „I ha at jo wass all hiard, dat ik mām mām ferlesen ha: Rackmer as duad.“

Outside one could see all Sylt, and also Föhr, Amrum and, in clear weather, the Halleg islands as well.

We now journeyed farther afield to the Red Cliff. That is about the finest sight I have ever seen. From far off we heard the roar of the sea, and, as we came to the edge of the cliff, we saw far beneath us the foaming breakers, and the terrible might of the sea. We thought of the poor sailors and of their wives. I said: "A seaman's wife I would not be." But, nevertheless, what we saw was a great wonder for us. A thunder-shower passed over the cliff and increased the storm, the sand-dust, and the terrifying roar of the sea at the great height at which we stood.

The head full of thoughts of what we had seen, we returned, and saw by the way old graves of seamen, sea-heroes and sea-rovers. We returned by Kampen and Braderup to Keitum and sailed the next day back home to Föhr.

11. The Dead Wheelwright.

It is years ago, there lived in a village an extremely clever wheelwright. All new carts which he made were after the newest fashion and shone out far and wide. Carts with springs and carriage-seats no one at that time knew. Every one imagined it a wonder, if he had a new cart that was made by Rackmer the wheelwright, for the wheels were painted red, the rails yellow, and the seat-boards light-blue. Such a handsome cart was not used for anything else than going to church and to market. If only the horse trotted well, the cart ran smoothly and quickly behind it, no matter how uneven the way was.

Rackmer the wheelwright was diligent and industrious, but he was weak, took a consumption and died. That made everyone angry with him. Whenever a tailor or a shoemaker died, it was not inconvenient because there remained enough behind; but there was only one wheelwright in the village and he was dead.

As Jong-Göntji, Rackmer's wife, sat at supper just about dusk with her big son, a neighbour's wife came and brought a fine linen shroud for her husband, for there was but a poor state of things at the wheelwright's. When the woman had gone away again, Jong-Göntji said to her boy: "Do you know? I must needs have a pocket-handkerchief. I will cut off just a little piece from the back of the shroud. It will never be noticed."

As soon as Rackmer was coffined, Jong-Göntji went to the priest to arrange for a funeral sermon and said: "You have of course heard that I have lost my husband. Rackmer is dead".

„Ja, ik ha't hiard“, swaret di präster „an det dä mi rocht fan harten iareg.“

Jong-Göntji füng nü a skräpnösduk ütj an drügget a tuaren uf an sad: „Rackmer as doch sin lewedog son netten, strewsamen man wesen; nü mad ik nogh, det'r an rocht net pretjei awer ham hellen wurd. Wat kostet son pretjei egentlik?“

Di präster wiar uk an echten Ferringen; hi wiar un Heddehüseem bären, hedd un Kopenhogen studiaret an skull a Söndai sin iarst pretjei hual. Hi sad dann: „Ik kön tri likpretjeien fan a bütjen; jü bast kostet an doler, jü maddelst fjawer an twunteg skalling an jü ringst kostet twalew skalling. Man det, sai'k förütj, det as an godserbermelk pretjei“.

„Wann ik nü twalew skalling bitali“, sad Göntji, „huarfan wort dann pretjet?“

Min gud wüff, wat kön diär för twalew skalling lewwert wurd? Det as son kommerk pretjei, dat'r gornian tekst tu brükt wort“.

„Awer wat för'n tekst wort dan pretjet, wan ik 24 skalling ütj du?“

„Dan pretji ik awer Doniel un a låwenkül.“

„Nö, nü wort at doller üss doll; dan well I Rackmer well in tu de låwen pretji; nan, diar skal hi eg hen. Man nü mad ik uk noch wat fan jü bast pretjei wedd.“

„Ja, dan pretji ik awer di tekst: Hü de hirsk skriald efter fask wedder. — Det as öders an rar pretjei, diar an ödern mi eg so lacht eftermaget.“

„Nö, det let ham hiar; man an doler kön ik doch eg ütj; do skallinger san man knäp bi mi. Man alikiföll 'r am, muar üss twalew skalling kön ik eg ütj du; man ik mad grausam holl jü pretjei fan di hirsk ha.“

Di söndai diarüb wurd Rackmer bigrewen; Göntji an her dring wiar me arköder tu höw; an üss jo do wedder tüss ging, skriald Jong-Göntji so gremelk, dat jü goreg wedder aptuhualen kem küdd. Det foll di dring üb, an hi fraget: „Huaräm skrialdst dü nü doch so, lew mäm?“ — „Och“, sad jü „heest eg hiard, det di präster sad: so üss di mensk bigrewen wort, so stänt hi uk wedder ap? An ik ha jo fan san sterrewkittel bäft an skräpnösduk ufklapt.“

„Öders nant“ sad di dring, „skriald diar doch man eg am! Üs atj as allewen an resseliareten kiarl wesen. Wan hi wedder apstänt, dan skal hi nogh túsé, dat hi me de ragg ap jin a woch tu satten komt.“

Efter Arfsten's düntjis.

"Yes, I have heard it", answered the priest, "and it made me heartily sorry."

Jong-Göntji now took out the handkerchief, dried her tears and said: "Rackmer was indeed in his lifetime such a nice and industrious man; now I would very much like that a really nice sermon should be delivered over him. What does such a sermon actually cost?"

The priest was a real native of Föhr. He had been born at Hedehusum, had studied at Copenhagen, and on Sunday was to deliver his first sermon. "I know three funeral sermons by heart: the best costs a dollar, the middle one twenty-four skillings, and the poorest twelve skillings. But that one, I warn you, is a most miserable sermon."

"If I pay twelve skillings then", said Göntji, "where is the text taken from?"

"My good woman! What can be provided for twelve skillings? That is so cheap a sermon that no text at all is used for it."

"On what kind of text is it preached, if I lay out twenty-four skillings?"

"Then I preach on Daniel in the lion's den."

"Well, that is worse and worse; you will then preach Rackmer in among the lions? No, there he shall not go. But now I would like to know something about the best sermon."

"Well, then I preach on the text 'How the hart panted after fresh water'. That is, moreover, a wonderful sermon, which no other man can easily rival me in."

"Indeed: let them hear it. But a dollar I can not pay; the skillings are scarce with me. But it is immaterial, more than twelve skillings I can not afford; yet I would like very much to have the sermon on the hart."

On the following Sunday Rackmer was buried. Göntji and her son went together to church and, as they went home again, Jong-Göntji wept so pitiably that she could not come to an end of it. That astonished the boy and he asked: "Why do you weep so now, dear mother?" "Oh!" she said, "Have you not heard that the preacher said: As a man is buried, so he rises again? And I have cut out a handkerchief from the back of his shroud."

"Is that all?" said the boy. "Don't cry any more for that. Our father has always been a man of resource. When he rises again he will certainly contrive that he comes to sit with his back against the wall."

12. At moolk.

Moolkin as an rar sag; diar mut awerst an kû tu of lewer noch hözgen muar. A šjapp kön'm jo uk moolki, man hat brangt eg föll, wan öders det moolk uk rocht fät as. — An kü, wat moolk jiwwen hä, man nü übsteeds, âm dat's weller me kualew as, an an paar muner awerstunn mut, nian moolk jaft, näm'd 'm gast; wan'r nian kualew un as, het's fēr. Ki an šjapp, wat eg dögelk moolket wurd gastu bal ap.

Bi't moolkin plok't 'm a spennen âmschaft me edder hunn; klappet a šjapp well'ns üb at djidder, dat at moolk muar tusat skall; bi ki dā'm det eg. Hat komt för, dat'n spenn nian moolk jaft; dann näm'd'm jü kü „trikantet“. An kü hä fjāwer, an šjapp man tāw spennen.

A moolker sat miastens üb an tribianeten holtenen skamel, hält a ammer of a stoop tesken a knöbbian an let at moolk'r in un strolli; gongt efter a kögem an jat't troch an drug, am hiar an kuad 'r fan tu fun. As det denn, dan gongt at efter a käler, huar't un flak moolkdasker göden wort am fliating tu sätten.

At fliating komt sowat un än dai âmhugh an wort me de fletlskaas ufskirret an un a fliatingpot denn. Fan ian kü mut'm an tidjlong sāmli iar'm sārni kön, fan muar ki sarent'm miast arken dai.

A saren as üss'n lungen âmkiarden ammer; bowen an betj naarer. At ladd, de sarentin, hä'n hughen remm an un a madden an hool för di sarenstook. Diarâm, dat'r gudd reert an plumpert, hä di sarenstook onner an kōrs of an skeffk me föll hōl un. Wort at fliating diar nü an hualew stünj of linger me reert an tjoltert, dann böddert at, an do böddergrömmelken kön me di gratt holten skaas ütjemmen wurd. Wat un a saren efterblaft, as order; gudd tu dranken, tu kögin fan orderbrei, ordersopp of at komt un a drönktann tu de swinn.

At bödder wort sälted, ält an un an uas kneden am at söll'r ütj tu fun an dann inslanj un a rin. Det as an letj holten kübb of an pot. Diarun kön't tu markes kem.

Bi tidjen, wan at moolk rikkelk as, a kwalwer an a swinn jar sallew hallep kön, wort'r well uk östet. Diartu maget 'm at moolk un an gratten köbernen seddel leiwārem, dā diar nü wat leppels tu, dan tjurelt at. — At leppels wort so maget: Ham skert an oftring kualewmaag un betjen, dā jar un an buttel an jat wat weder üb; dan wort diar un kurt tidj leppels fan. — Det tjurel wort nü ütjemmen an at wai blaft efter för swinn, kwalwer an — mensken: Som steden magi lidj, wat eg rocht gudd eben liff ha, diarme an kur troch.

12. Milking.

Milking is a fine thing; there is necessary, first of all, a cow, or better still, several. A sheep one can also milk, but it gives not much, though the milk is very rich. A cow that has given milk but that now all at once gives no milk, because it is again with calf and must stand over for two months is called 'gast' (dry). If there is no calf, it is called 'fer' (milkless). Cows and sheep that are not milked daily soon dry up.

In milking the teats are pulled in turn by either hand. The sheep is clapped at the udder, in order that the milk shall increase. With cows that is not done. It sometimes happens that one teat gives no milk, then the cow is said to be 'three-cornerd'. A cow has four teats and a sheep but two.

The milker usually sits on a threelegged wooden stool, holds a pail or a 'tub' between the knees, and lets the milk spout into it; goes to the kitchen and pours it through a milksieve, to take hair and dirt out of it. That done, it then goes to the cellar where it is poured into flat milk-dishes for the cream to settle. The cream comes to the top in about a day, and is separated with a cream-skimmer, and put into the cream-pot. From one cow one must collect for some time before one can churn; from several cows one churns almost every day.

The churn is like a long pail turned upside down, a bit narrower at the top. The lid, 'sarentrinj', has a high rim, and a hole in the middle for the churn-staff. In order that it may stir and splash well, the churn-staff has at the bottom end a cross, or a disk with many holes in it. If the cream is now stirred and moved for a half hour or longer, then it butters and the butter-crumbs can be taken out with the great wooden spoon. What remains in the churn is buttermilk, good to drink, for cooking as buttermilk-pap, buttermilk-soup, or it goes into the wash-trough for the pigs.

The butter is salted, worked and kneaded on a tray to take out the brine, and then put into a 'rin'. That is a little hollow barrel or pot. Therein it can come to market.

At times when milk is plentiful, and the calves and the pigs can help themselves, it is also usual to make cheese. For this purpose, the milk is make lukewarm in a great copper kettle; some rennet is added to it, then it curdles. Rennet is made thus: A new-born calf's stomach is cut in pieces, put into a bottle and some water poured on it. From this in a short time rennet is formed. The curd is now taken out and the whey is left behind for the calves, pigs, and — human beings. In some places people who have not the bowels lax enough effect a cure with it.

Det tjurels wort nü saltet, würtet, un an molli gudd trochält an un an fetji denn, at ladd übsat an päset. Efter högg daar hält at dann stakk un a fuarem. Dan as a sees sowidj klar, dat'r bluats noch wat lei skall am tu rippin.

Det wiar di wis am swettmoolk-sees tu magin. Ham kön öders uk nogh sees magi fan sür moolk. Diar brükt nian leppels tu. Un a waremk hobbelt at moolk fan sallew. Ham fallt det hobbelt un an pös, trakt at uf, ält an fuaremt't; skofft at dan noch 'ns un an eg altu glammenen ohn. Üb di wis feit 'm 'n begenen sees. As di gudd lokket, gudd rippet, an letjet green wurden, dan kön 'r ap me Rochefort. — Willems fuaremt 'm a sürmoolkseesen uk üss liari-letj liawer, leits üb an burd onner a öghsen tu drüggin. Man diar mut'n net awer, dat a spareger an tualegbijtjers 'r eg bi kem. Sok seesen het öghsenbelken. Jo san iarst tidj hard üs kritj, wurd awerst hen üb leder wors unlät an mörreg an nem an stringen feinen smaag un.

Schmidt-Petersen.

13. Di maller sanner surgen.

De könning kam ens üb Fer bi an mallerhüss förbi, diar awer a der skrewwen stenn: „Ik lewwi sanner surgen.“ — Do let di könning di maller ens rep an fraget, hü ham doch infollen wiar sowat awer sin der tu skriwen, det küd hi, di könning, jo eg ens fan ham sallew sai. „Ja“, sad di maller, „det as nü ens so, diar let ham nant bi magi.“ — Do sad di könning. „Kom maren-äder ens weller tu mi. Ik wal di tri fragen förlei; wan dü diarüb swari könst, wall ik at liaw.“ Di leder maren kam di maller. „Gu' maren“ sad di könning „wat menst well, det ik dass ugenblakk teenk?“ — „I teenk“ swaret di maller „a maller komt.“ — „Det wiar rocht, sad di könning, man nü sai mi ens, hü swar as a munn?“ „Hugstens fjåwer fjuarden“ sad di maller, „wan I det eg liaw, mut I sallew efter weeg.“ — „Man hü djip as at wede?“ fraget di könning. An di maller swaret: „An stians medd.“ Do grinet a könning an sad: „Hiar ens, maller, dü beest an skellem, man wan dü me alles so gâw klar wurd könst, as't gornian wonner, det dü nian surgen heest.“ — Di könning ferietet ham wat rar's an do bialen san altdij gudd frinjer blewwen.

The curd is now salted, spiced, well kneaded on a tray, and put in a tub, the lid put on and pressed down. After some days it holds together in a form. That is a cheese so far ready, that it only has still to lie some time to ripen.

That was the way to make sweet-milk cheese. One can, however, also make cheese from sour milk. For this no rennet is required. In warmth the milk sets of itself. The set milk is filled into a little bag, pressed out and kneaded and formed and put straight away into a not too hot (glowing) oven. In this way is baked cheese made. If the cheese has turned out successfully, ripened well, and become a little green, then it can vie with Rochefort. Sometimes the sour-milk cheeses are shaped like very small loaves, and laid on a board under the eaves to dry. But a net must be over them, that the sparrows and titmice may not get at them. Such cheeses are called "eaves-crumbs". They are at first as hard as chalk, but they become in the next spring soft and mellow and take on a fine sharp taste.

13. The Miller without Cares.

Once on Föhr the king passed by a miller's house, where, over the door, was written: "I live without cares". Then the king caused to summon the miller and asked, how it had occurred to him to write such a thing over his door; he, the king, could not even say that of himself. "Well", said the miller, "It just is so; there is nothing to be done about it." Then the king said: "Come to me again to-morrow morning. I shall put three questions to you; if you can answer them, I will believe it". The next morning the miller appeared. "Good-morning", said the king. "What do you imagine, pray, that I am at this instant thinking?" "You are thinking", replied the miller, "The miller comes". "That was right", said the king, "but now please tell me how heavy the moon is". "At most four quarters", answered the miller. "If you do not believe that, you must weigh it yourself." "But how deep is the sea?" inquired the king, and the miller replied: "A stones-throw". Then the king smiled and said: "Listen, miller. You are a rogue, but, if you can be ready with everything so quickly, it is no wonder whatever that you have no cares." The king presented him (with) something valuable and the two have always remained good friends.

14. Proverbs and Proverbial Sayings.

(a) in various North Frisian dialects.

- K. He skert's al auer än kóum.
 M. Hja warde al auer an kóum skjârn
 S. Hi skiart's altemal aur jen kumm.
 F. A. Hi skert's altemal auer än kumm.
 H. Hi sherts äl auer än kôm.
 B. Hi shert se all auer än kôm.
 W. Hi skjert's all ar än kumm.
 Wf. Hy skeart se allegearre oer ien kam.
 G. Er scheert sie alle über einen Kamm.
 E. 'He shears them all over one comb'
 (i. e. he treats them all alike).
-

- K. and M. Lukk an ünluukk boge unner än tage.
 S. Lekk en ünlekk uune önnerr jen tāk.
 F. A. Lokk an ünlokk wenni onner ian tåg.
 H. Lokk un ünlokk wannit unner än tage.
 B. Lokk un ünlokk bāgi onner än tåg.
 Wf. Lok end ūnk wenje under ien tek.
 G. Glück und Unglück wohnen unter einem Dache.
 E. Fortune and misfortune live under the same roof.
-

K. = Karrharde. M. = Mooring. S. = Sylt. F. A. = Föhr-Amrum.
 H. = Hattstedt. B. = Breklum. W. = Wiedingharde.
 Wf. = West Frisian. G. = German. E. = English.

- K. and M. In swālk māget nān sammer.
 W. In swālk māget nān semmer.
 S. Jen swalk maket nān sommer.
 F. A. Ian swalk maget nān sommer.
 B. In swalk maget nān sammer.
 H. In swalken maget nān sammer.
 Wf. Ien sweal makket nin simmer.
 G. Eine Schwalbe macht keinen Sommer.
 E. One swallow does not make a summer.
-

- K. M. Hē slouf tu flige me īn klapp.
 W. Hī slog tou fligen me īn klapp.
 S. Hī slogh tou flüggen me jen klapp.
 F. A. Hī sluch tâw flegen me än klapp.
 B. Hī slög tou flige me īn klapp.
 H. Hī slög toue flige me fan klapp.
 Wf. Hy sloech twa miggen yn ien flap.
 G. Er schlug zwei Fliegen mit einer Klappe.
 E. He killed two birds with one stone.
-

- K. Alle dinge hew en inðe, an de repling het tweier.
 M. Ark dil het an inðe, an de repling het tweier.
 S. Ark ding het en jenð, en de marig het tou.
 F. A. Arki ding hā an ānj, an a mâreg hā tâw.
 H. Ale dinge het en íane, un di repling het twen.
 B. Ark ding het en īn, un di repling het tweer.
 Wf. Alle dingen habbe īn ein, en de woarst het twa.
 G. Alle Dinge haben ein Ende, und die Wurst hat zwei.
 E. Every thing has an end and the sausage has two.
-

- W. K. M. Wer gil es, der es a düwel, an wer nent es, der es
er twaie.
- S. Huar jil es, diar es de düiwel, en huar nönt es, diar
es er toumal.
- F. A. Huar jill as, diar as di düwel, an huar nant as, diar
as'r tweisis.
- B. Wer gil is, der is di düwel, un wer niks is, der is
er twai.
- H. Wir gil es, dir es di düwel, un wir niks es, dir es
er touemal.
- Wf. Hwer jild is, dêr is de divel, en hwer neat is, dêr
is er twaris.
- G. Wo Geld ist, da ist der Teufel, und wo nichts ist, da
ist er zweimal.
- E. Where money is, there the devil is, and where is
none, there is he twice over.
-

- K.M.H.B. Magi insen en besem fon en skrubber.
- F. A. Magi ens en besem fan an skrobber.
- Wf. Meitsje 'ris en biesem fen en skrobber.
- E. You cannot make a silk purse of a sow's ear.
-

- K. M. Dat ging as't insen ging, an denn ging't gar eg. (M) ai.
- S. Hat ging üs't jens ging, en da ging't gorek.
- F. A. Det ging üss't iansis ging, an do ging't goreg.
- Wf. Dat gyng lik as't ienris gyng, en do gyng't hiel-
end-al net.
- G. Es ging wie es einmal ging, und da ging es garnicht.
- E. It went as it once went, and then it did not go.
-

- K. M. Slēip 'r man earst (M. jarst) ins aw!
 S. Slip 'r man jest jens üp!
 F. A. Sliap 'r man iarst ans üb!
 H. B. Slep der man iansen a (e)!
 Wf. Sliep dêr mar earst 'ris op!
 G. Schlafe nur erst einmal darauf!
 E. First sleep on it.
-

- K. M. Jû ien hönj skall jü ou'er tün.
 W. Jü ien hunn twait jü oer.
 S. De jen hunn touet de üder.
 F. A. Jü ían hunn twait jü öder.
 H. Jü ían hön washet jü öder.
 B. Jü ine hon skall jü öer tün.
 Wf. De iene hân scil de oare waskje.
 G. Eine Hand wäscht die andere.
 E. The one hand washes the other.
-

- K. He as eg fon de earste leine borsten.
 M. He as ai borsten fon de jarste legene.
 W. Hi es ai fuan de jerste legen störlen.
 S. Hi es ek fan di jeste lain borsten.
 F. A. Hi as eg fan a iarst lainj borsten.
 H. Hi es eg fon do irste lögene bürsten.
 B. Hi es eg fan di erste lögen borsten.
 Wf. Hy is fen de earste ljeagen net boarst.
 G. Er ist nicht von der ersten Lüge geborsten.
 E. He has not burst with the first lie.
-

(b) In the dialect of Föhr only.

1. Wan a wullew an a hörd awerian san, God träst do arem sjapp.
2. Hi hä ham an riss bünjen tu san anj ers.
3. An witjen hingst skall föll streilis ha.
4. At bier un a man an at wat un a koon.
5. Blum het an fülk stirmi.
6. Apträpi un pisel an delfal un bussem.
7. Rikkmans krankels an arem mans pankukken stirmi fir.
8. Hat wort eg so hiat edden üss't apdenn wort.
9. Hi lukket üss a kü efter a nei bordér.
10. Dat skürrent üss'n flagg üb a njokswentj.
11. Wan ik „sch“ sai, do menn ik alle hannen.
12. Wat at ug eg sjocht, dä't hart eg siar.
13. Hi hält bi de plook an lät a marreg far.
14. God skärt a bumer, iar's tu de hemmel waaks.
15. Wan a hemmel delfält, lei wi altumal 'r onner.
16. Iarst fang, do fluai.
17. Hi wal fle iar hi jükken (wjükken) hä.
18. Diar an füllen müss hä, mut an starken ragg ha.
19. Fan jongen an dommen feit 'm a wiard tu wedden.
20. Ai as ai, sad di kloker, do nam hi't gussai.
21. An giweten — üss'n slagtherhünj.
22. Hi as eg so loom üss'r hinket.
23. Me domm lidj an rödet apler as nant aptustellen.
24. Än föggel un a poon as beder üss tjin un a locht.
25. Sat mi nian lüss un a sjist.
26. Fan toonk stürrew smassen kåt.
27. Det gongt üss'n lüss üb a tjarkwaast.
28. Hi ferkupet brallen sanner gläs.
29. Kriaker bredd nian düwen ütj an podden nian sjongföggler.
30. Hi as'r so trai tu üss a tief tu't hingin.
31. Wan a kook hunger starreft, skall'r un a älding bigrewen wurd.
32. A kü wal eg wedd, dat's kualew wesen hä.
33. Hi lewwet üss God un Frankrikk.
34. Hi as üss Jins Tatten, diar'r komt, blafft'r satten.
35. Frinjer san hünjer, wan 's man störter hedd.
36. Diar want ham niks öders stook an pös.

1. When the wolf and the shepherd are at one, God comfort the poor sheep.
 2. He has taken a stick to break his own back.
 3. A white horse needs much straw.
 4. Beer in the man and wit in the can.
 5. To be called a flower and have a bad smell.
 6. To mount into a parlour and fall into a stable.
 7. Rich man's illness and poor man's pancakes are smelled far off.
 8. It is not eaten so hot as it is dished up.
 9. He looked like a cow behind a new stall-door.
 10. It shows like a flag on a dung cart.
 11. When I say 'shoo', I mean all hens.
 12. What the eye does not see gives the heart no pain.
 13. He holds by the peg and lets the sausage go.
 14. God cuts the trees before they grow to heaven.
 15. If the sky falls down, all of us will lie under it.
 16. First catch, then flay.
 17. He wishes to fly before he has wings.
 18. He who has a foul mouth, must have a strong back.
 19. From children and fools the truth can be known.
 20. "An egg is an egg", said the sexton, when he took the goose-egg.
 21. A conscience like a bloodhound (butcher's dog).
 22. He is not so lame as he limps.
 23. With foolish people and rotten apples nothing can be done.
 24. A bird in the pan is better than ten in the sky.
 25. Set me no lice in my sheep-skin.
 26. The smith's cat died of thanks.
 27. That goes like a louse on a tar-brush.
 28. He sells spectacles without glass.
 29. Crows don't hatch out doves, nor toads song birds.
 30. He is as disinclined to it as a thief to hanging.
 31. When the cook dies of hunger, he ought to be buried on the hearth.
 32. The cow will not admit that it has been a calf.
 33. He lives like God in France.
 34. He is like Jins Tatten: where he comes, there he remains sitting.
 35. Friends would be dogs, if only they had tails.
 36. He lacks nothing but staff and wallet.
-

15. Riadelsen an grappeg fragen.

1. Diar siad an menken üb a dikk;
sin ugen spellet kikerikik;
An wat'r gräb, det sluch'r,
An wat'r eg füng, det druch'r.
(Än diar ham lüset).
2. Diar ging an man well awer a bragg
Me söwen kater üb a ragg,
An arki kat hed söwen jongen:
Hü föll fett wiar diar well onner?
(Taw).
3. An krümmen man,
En bükket wüff,
An tri kalerset jongen.
(Det as an kroog me'n grebb an tri fett).
4. Wat smitj ik witj ap üb't hüß
An komt gül weller del?
(An ai).
5. Pjower witj skortldukker spelli grip efter 'nöder an fu jar
doch nimmer fad.
(An mallen me saiel).
6. Hokker gongt üb't howd a der in?
(A spikker onner a skurr).
7. Wat kön taw hingster eg awert't hüß tji?
(An knawling juarn).
8. Kön jam gudd riad? Nö, dann man tu, fersjök't:
At as'n ding, diar arken dogelks brükt,
An ding, diar eg an betj fan't brükken slatt;
Stall stänt at, man nian mensk kön't grip, all hü'r ham flatt;
At's blank, foll plakker, diar ham eg lacht sjocht;
At's swarer üß'n stian an swewet un a locht;
Uk äm a warremk könn't nämen mast;
An doch, ji fiarer fan di uf, ji warmer ast.
Det wall'k di uk tu ollerletst noch sai:
A ferring Njiblembüren du't well arken dai.
Nü riad man eg tu olleriarst a muun;
Dan öders kommt at di doch man me't ian ar un.
(Sann).

15. Riddles and Droll Questions.

1. There sat a little man on a dyke,
His eyes went (played) kikerikik,
And what he snatched, that he struck,
And what he caught not, that he bore.
(A lice-catcher.)
 2. There went a man over a bridge
With seven cats on his back,
And every cat had seven kittens.
How many feet were there under them?
(Two.)
 3. A crooked man,
A bellied woman,
And three naked children.
(That is an iron pot with a handle and three feet.)
 4. What do I throw up on the house white,
And it comes down again yellow?
(An egg.)
 5. Four white aprons play grab after each other
And never catch.
(A mill with sails.)
 6. What goes in at the door head downwards?
(The nail under the shoes.)
 7. What can two horses not draw over the house?
(A clew of yarn.)
 8. Can you solve well? Well, then, only try it.
It is something that every body uses every day,
A thing which does not waste a bit with use.
It stands still, but no man can catch it, nor matter how he
hurries.
It is bright, full of spots, which one does not easily see.
It is heavier than a stone, and floats in the sky.
Also on account of its heat no man can dispense with it,
And yet the farther off from you, the warmer it is,
This will I also tell you last of all;
The folk of Nieblum on Pöhr do it every day.
Now guess not right away 'the moon',
Otherwise it will at once come to you into it.
(The sun, sin, sense or mind.)
-

16. Lingen.

Huar a skümmeg wagen rüsi longs a strunn,
Huar di güle gael blöit un dünnensunn,
Huar so skian a kubben skrik un sturremsbrüs,
Diar as min lew heimat, diar san ik ät hüs.

Stur'm an braningbrüsin wiar min wagensong
An a jongenstidj jü waret mi so long:
Dan hat wiar min höbin an min gratt bigiar
Dör a werlt tu swalkin awer lunn an sia.

Well hä mi at lewent min ferlingen stalld,
Hä mi alles jiwwen, wat min hart gifalld;
Alles as ferswünjen, wat mi trakt an dräw,
Ha at lokk well fünjen; doch det lingen bläw:

Lingen, lingen efter det letj hartlew lunn,
Huar a skümmeg wagen rüsi longs a strunn,
Huar so skian a kubben skrik un sturremsbrüs,
Dan diar as min heimat, diar san ik ät hüs.

Sch.-P.

17. Lew Eilunn Fer.

Allhuar ik san uk üb a eard,
An hü uk het det lunn:
Hat jaft doch man ian Eilunn Fer,
Det leit mi bowen un.
Ja, kam ik un det lokkelst sted,
Huar surgen goreg wiar,
Toght ik doch äder an uk leed
Am di min Eilunn Fer.

Allhuar a Ferringen man san
Un't gratt Amerika,
So föll as wass, jo hual't eg bann,
Jar eilunn leit jar nai.
Jo teenk rocht föll ens am jar memm
An am jar anjen diar
An wer's uk wann ens wellerkem
Tu jar lew Eilunn Fer.

Well ha föll lunnen wat förütj
Fan Goddes lew natür;
Doch huar jaft at well lewer lidj
Üss üb üs Eilunn Fer?
Diar jaft at traw an melias noch,
Diar täl's noch wat üb iar.
Kom, let at lewwi trisis hugh
Üs lew letj Eilunn Fer!

Övenem.

K. B. Knütjen.

16. An Exile's song.

Where the foam-tipped breakers surge along the strand,
Where the yellow seaflower*) blooms amid the sand;
Where so shrill the sea-mews shriek above the blast,
There is my own country: home am I at last.

Storm and roar of breakers were my cradle-song!
Days for me of childhood happy were and long!
Desires and hopes and fancies, all were then to be
Through the world a wanderer over land and sea.

Life has used me kindly; all my wishes met:
Everything has given me on which my heart was set:
Gone is every sorrow, vanished every care:
I have had good fortune; yet one longing's there:

A longing for a little, a dear though barren, land,
Where the foam-tipped breakers surge along the sand,
Where so shrill the sea-mews shriek above the blast:
There is my own country: home am I at last.

*) broom (*Sarothamnus scoparius*).

17. Dear Island Föhr.

Wherever I am upon the earth, and how (-ever) the land is called, still is there but one island Föhr, that lies close to my heart. Yes! Came I to the most fortunate place where sorrows were not at all, still, early and late, I would think on thee, my island Föhr.

Wherever in the great America are men from Föhr, so much is sure, — they keep it not secret, — their island lies close to them. They think very much on their mother, and on their elders there, and whether they may once again return to their dear island Föhr.

Many lands have some thing more of God's dear nature, but where are there dearer folk than on our island, Föhr. There still is found honesty and sympathy; there they still think something of honour. Come, let it three times ring aloud "Our dear, little island, Föhr!"

18. Dünnekkönnengs Daans.

A siawüff satt bi wederskaant;
 Jü tjiht her hiar an tenkt am nant;
 Do komt et brüsin troch a locht,
 Det her a sunn un ugen stofft;
 An iar jü noch at howd hä wänd,
 Di Dünnekkönneng för her stänt:
 "Stunn ap, min bridj, sat üb dan kraans.
 An fulgi mi, wat gung tu daans."

Ap üb a dünnekk namt hi 's me. —
 Sjongst dü, hü jo diar bowen fle!
 Jü hä an salwern kortel un;
 Sin krün as blanker üs a muun.
 Jo dansi wilj, widj stofft at sunn
 Hen awer 't weder, awer 't lunn;
 A kriaken skriaki, an det weiht;
 Di dünnekkman sin wöfki dreiht.

Allewen wiljer word jar daans;
 Deel fan a dünnekk flogt a kraans. —
 "Hual ap, hual ap!" det wöfki biart,
 Det dansin ha ik faleg liard".
 Nü let'r 's luas, nü mut's allian,
 Jü danset awer stook an stian,
 Jü danset deel tu 't weder glick
 An as ferswünjen un her rick.

Dünnekkönneng roset longs bi strunn,
 Siawöfki as eg muar tu funn;
 A wagen ham me skümm bismitt,
 A kubben lachi ham wat ütj.
 Hi rafft fan 't howd sin gullen krün
 An dobbet 's un a dünnekk in,
 An jaget me sin wäldeg hunn
 A kubben widj deel awer't lunn.

Nü stänt 'r ap, hi wort üs war. —
 Man gau, man gau! diar as gifar!
 Ik hiar sin püstün all so fiar;
 Hi mai det menskenfoolk eg liar,
 An wann wi un san iarem lei,
 Do kemm wi als eg weller frei:
 Wat hi inwulet un sin kluas,
 Det draht hi seker un a duas.

Frau Stine Andresen.

18. The Dune-king's Dance.

The mermaid sits by the water's edge; she combs her hair and thinks of nothing; there comes a rustling through the air, which blows the sand into her eyes; and before she has turned her head, the Dune-king stands before her: — "Stand up, my bride, put on thy bridal-wreath, and follow me; we two are going to the dance."

Up on the sandhills he takes her with (him) — seest thou, how they fly up there! She has on a kirtle of silver; her crown is as bright as the moon. They dance wildly, far flies the sand over water, over land; the ravens croak, and it blows; the dune-man whirls his maid.

Ever wilder grows their dance; down from the sandhills flies the wreath. — "Stop! Stop!" the maiden cries "the dancing have I fully learnt." Now he lets her free, now must she be alone; she dances over stock and stone; she dances down to the water immediately, and has disappeared in her kingdom.

The Dune-king rages along the shore; the mermaid is no more to be found; the waves bespatter him with foam, the seagulls mock him. He plucks from his head his golden crown, and buries it in the sand-hills, and chases with his powerful hand the seagulls far down over (far into) the land.

Now he stands up — he perceives us. Now quickly, quickly! there is danger to us. I hear his breathing far off, he cannot suffer mankind, and if we lie in his arms, then come we never free again. Whatever he wraps up in his cloak, that he draws surely to death.

II. The Dialect of Sylt.

19. Ekke Nekkepen.

[In the dialect of Sylt with the usual modern orthography. Long vowels are indicated by doubling; all others are short. For a version of this piece in the dialect of Föhr, with translation, see pp. 46—49.]

Di miarman Ekke Nekkepen her höm jens ön haur set, en jung faamen fan di mensken tö wüf tö haaen. Hi swumt aur tö Söl' en ging ön lön' üp Hörnem. Hi her höm öntaakelt üs en Söl'ring seeman, man saag dach likert jit grögelk inoch üt. Sa kaiert hi da langs di strönn. Töögen inj kam höm en dailk jung faamen öntöögen om iiwen Taatjemglaat. Dit wiar Inge fan Raantem. Ekke bigent metjens me höör tö friien, set höör en gul' ring aur arke finger en buan' höör en gul' keting om hals en sair: „Nü, haa ik di bün'en; nü best dü min brir.“ Dit faamen waar gans blüch en ungstig fuar sa-n apskailig wun'erk friier; jü skrualet en buar höm, hi skul' höör gung let. Dach kür jü üp niin wiis fan höm luas kum. Töleest lööwet hi höör, hi wil höör frii let, wan jü höm sin fol noom si kür. — Hi sair —

„Ik mai di,
Well di haa!
Maist dü mi,
Sket mi fo.
Wet dü ek,
Faist mi dach.

Mer ön week
Haa wat lach.
Man kjenst sii
Wat ik jit,
Da beest frii,
Beest mi kwit!“

continued p. 79.

20. Rungholt.

En Injem wiart bi Folmuun-Skiin
Litj Faamen seet bi mi ön Buat.
Dit Weeter wiar sa stel en klaar,
Niin Winj — Ik noom's tö mi üp Skuat.

Wat wiar sa lekelk, snaket fuul;
Dat bal' unk Brölepsdai nü wiar,
Ik slengt min Jerem fast om höör
En hooch om Hemel skuat en Stiar.

19 (continued).

Inge waar bliir, fuar jü taacht: sin noom fo ik saacht tö weeten. Man höör früger waaret ek lung. Saful mait üs jü höör uk dör, om sin noom üt to foen, nemen kür höör biskiir sii. Jü salev taacht en taacht, hoken hi wel wiis maat, man hat holp nönt; höör friier wiar en bleev ünbigent. Di brölepsdai kam altert naier, en jü wust höör gaar niin reer. Sa ging jü jen inj weder bi strön' en skrualet; jü ging ön taachten al förter, olter jü üt tö Töörhörn kam.

Da kam-t höör fuar, üs wan jü ön di barig hoken sjungen jert. Jü bleev stunnen en harket. Da jert jü düüdelk höör friier sin stem. Hi seet diar wel sa bliir en soong:

„Deling skel ik bruu;
Miaren skel ik baak;
Aurmiaren wel ik brölep maaki.
Ik jít Ekke Nekkepen;
Min brir es Inge fan Raantem.
En det weet nemen üs ik aliining!

„Üs ik aliining — aliining!“ Da wiar ales stel. Em jert nönt üders, üs dit iuwen önslaaen fan di swalken bi strön' en en lecht winj, diar aur dit dünemhalem wechstreek, Wat en früger fuar Inge, en wat fuar'n lek, dat di miarman ek her swügi kür! Nü mork jü jest, ön wat fuarn snaar jü seeten her! Jü kiirt metjens töbeek tö Taatjemglaat en teeft höör friier diar. Hat waaret ek lung, da kam-r uk. Jü rööp höm tö: „Dü jist Ekke Nekkepen, en ik bliiv Inge fan Raantem.“ — Da löp jü waker tús me höör gul' keting en ringer, en hi wiar naret.

Eter C. P. Hansen.

20. Rungholt.

It was in the evening by full moonshine. A little maiden sat by me in the boat. The water was so still and clear. No wind! — I took her to my bosom.

We were so happy, (we) talked much, that soon now was our wedding day. I cast my arm fast round her, and high in heaven shot a star.

„Nü wenski wat, man sii niin Uurt!“ —
 Sair ik, höl' höör min Hun' fuar Mür —
 „Fuar wat dü wenskest, dit uur waar“ —
 Da lachet jü, alwat jü kür.

Höör Lachin wiar sa riin en klar,
 So üs en Klok fan Sölwer klingt,
 So warem üs en Uus-Winj es,
 Diar Seegen üüs en Früger bringt.

Man harki, harki! Wat es dit?
 Diip ön'er unk, wel miilendiip.
 Bigent en Klok tō ringen, hur
 Di Mensken fan Ual-Rungholt sliip.

Töjest man litjem, gurtem da,
 Töleest üs wiar-t en Tön'erklang,
 Diarmung en Skriilen üs ön Nuar.
 Fan Menskenstemen iarnst en bang.

Litj Faamen rööp: "Wat es dit dach?"
 En waar sa ungstig, bleek en stel.
 Ik swaaret höör: "Fan ual'ing Tir
 Mut ik di nü en Tial fortel.

Sokshön'ert Jaar es't sent, da lair
 Uual'-Rungholt jir, sa stolt bi Macht,
 Sa rik, sa lekelk: man da kam
 Me Nuar en Duar en Ünleks-Nacht.

Di Breneng tön'ert Slach üp Slach;
 Di Stormwinj hüület wilj en swaar,
 Dat wat üp Rungholt ging en stön',
 Fuar ali Tir bigreewen waar.

Üs da di ärem Mensken saag,
 Dat jam di Duar fuar Oogen stön',
 Da rööp's tō Hemel, ringt di Klok.
 Foriifs! Di See reev weck dit Lön'.

En üs di leeter Miaren kam,
 Wiar nönt fan Rungholt muar tō sen!
 Di Swalken ging diar hooch en kuul
 Üs aurn forsünken Serkhof hen.

"Now wish something, but speak no word", I said, (and) held my hand before her mouth, "for whatever you wish, that will come true." Then she laughed all that she could.

Her laughter was as pure and clear as rings a silver bell, as warm as a spring wind which brings to us blessing and joy.

But listen, listen! What is that? Deep under us, even miles deep, where sleep the men of Old Rungholt, a bell begins to ring.

At first faintly, then loudly, at last like a peal of thunder, and therewith a shrieking as of men in trouble, alarmed and anxious.

The little maiden cried, "What ever is that,?" and was so terror-stricken, pale and still. I answered her: "Of olden times I must now tell thee a tale."

"Six hundred years ago is it since Old Rungholt lay here, so proud in power, so rich, so prosperous, but then came, with danger and death, a night of misfortune.

"The breakers thundered, blow on blow; the stormwind howled, wild and angry, — that whatever went or stood on Rungholt was buried for all time.

"As then the wretched mortals saw that death stood before their eyes, they called to heaven, they rang the bells — in vain. The sea tore the land away.

"And when the next morning came, (there) was of Rungholt nothing more to see. The waves rolled there high and cool, as over a churchyard sunk in the deep.

Wan sent di Tir jir Mensken siil,
 En lachi rocht fan Harten bliir,
 Da röört höm't ön'er diip ön See;
 Da kenst dü jet dit Ringen hiir.

Diar jir aur Weeter-Greewer fart
 En lekelk es, di tört ek gruu;
 Man lachi, lachi must dü ek!
 Ual' - Rungholt wel jir sliip ön Ruu."

Rektor Boy P. Möller.

21. Staademwüfki.

Ual' Hörnem liit al lung tö sliipen,
 Ön Sön' begreewen gans en gaar;
 Bluat jenmol fair-t di Oogen iipen,
 Bluat jenmol ali hön'ert Jaar.

Om Mernacht es't tö Somertiren,
 Wan hooch üp Wolken silt di Muun,
 Wan Stiaren skiin fan ali Siren,
 En wan di See liit stel tö ruun.

Da gair döör Sön' en Dünemhalem
 En Weskin hen me litjem Mual,
 En Wiis fan en auriiten Salem,
 Diar al fuul hön'ert Jaaren ual'.

En faist dü jens di Wiis tö hiiren,
 Da nem din Wai döör Halm en Rait,
 Gung litjem, litjem! en fan fiiren
 Sjochst dü en Blink üs fan en Lait.

En gaist dü naier, uur di Skimer
 Sa wit, üs Sne fan Hemel fel,
 Gung langsen förter, teev jir nimer,
 Lik üt to Kresen - Jaacobs - Del.

En kumst diar hen, da sjochst dü seten
 En Wufhaud üs en Engel lik,
 Diar lung üüs Öörd al heer forleten
 En dialkam fan hөөr Hemelrik.

"Since these times, whenever men sail here, and laugh right blithely from (their) hearts, it affects those deep under the sea; then can you still hear the ringing.

"Whoever passes here over the watery graves, and is happy, he need not have any fear. But laugh, laugh, you must not. Old Rungholt wishes to sleep here in quiet."

21. The Maid of Stadum.

Old Hornum lies already long asleep, completely buried in the sand; only once its eyes are opened, only once each hundred years.

It is at midnight in summertime, when the moon sails high in the clouds, when stars shine on all sides, and when the sea lies still to rest.

Then goes through the sand and bent on the dunes, a whisper with low sound, a tune of a forgotten psalm, which is many hundred years old.

And if you once happen to hear that tune, then take your way through bent and reed; go quietly, quietly! and from far you see a gleam like a flash of lightning.

And if you go nearer, the gleam becomes as white as snow from heaven that fell. Go always on, — linger never here, — right out to Christian-Jacob's valley.

And when you come there you see sitting a woman like an angel, who long has left our earth and (has) descended from her heavenly kingdom.

Dit Staademwüfki set en klaaget,
 Dat Hörnem gans forleesen waar.
 Jü hööpet, dat en Uus jens daaget,
 Hur ales weðer lecht en klaar.

Höör Oogen luki üs tau Stiaren,
 Sa milj, sa riin, sa truu, sa frai,
 Jü bööricht, dat en Sendai-Miaren,
 Puar Hörnem weðer apgung mai.

Hur al dit Ünrocht, ali Löögen,
 Diar jir ön ual'ing Tir giböört,
 Hur al dit Sön' jir es forflöögen
 En Hörnem weðer fruchtbaar Öörd;

Dat ön nii Terper maneng Mensken,
 En kraftfol Slach en stolt fan Sen,
 Me fliitig Hun'en, iarelk Wensken
 Üp Hörnem jit jens iintii ken. — .

En skul't sa kum ön leeter Tiren,
 Üs Staademwüfki bööricht heer;
 Da kumt dit Lek fan ali Siren;
 Da es üp Hörnem Ruu en Freer.

Da skintj er aur Nii-Hörnems Buurem
 En Miaren-Sen sa lecht en ruar:
 Da wait aur Hörnem Hemels-Uurem. —
 Man Staademwüfki kumt ek muar.

Rektor Boy P. Möller.

The Maid of Stadum sits and laments that Hornum has been completely destroyed. She hopes that some day a spring will dawn when all will again become bright and clear.

Her eyes look like two stars, so mild, so clear, so true, so kind; she prays that again there may rise for Hornum a Sabbath-morn:

Where all the injustice, all falsehoods, which were done here in olden times, where all the sand shall be blown away, and Hornum again be fruitful land;

That in new hamlets many men, a vigorous race and proud of soul, with busy hands and honest desires can yet once more enter upon Hornum.

And should it so come in later times, as the Maid of Stadum has prayed, then will come success from all sides; then is (there) on Hornum rest and peace.

Then shines over New-Hornum-Land a morning sun so bright and red; then blows over Hornum a breath from heaven.
— But the Maid of Stadum comes no more.

22. Fan't Biikebrenen.

I.

Hoken her jit nönt fan Piðersdai en Biikebrenen jert? Dit maast en wun'erk Mensk wiis! Fuar Piðersdai oftö-hual'en en en gurt Biiken aptötjen'en, dit es en Söl'ring Wiis, diar maning, maning hön'ert Jaar ual es, en wü wel hööpi, dat et jit maneng hön'ert Jaar sa bleft.

Wat bidüüdet nü dit Uurt „Biiken“? Dit es lecht tö siien, en wan em't jenmol weet, kjen em't uk lecht behual'. „Biiken“ es ön di leest Grün' ditsalev Uurd üs „Baak“, en biiring Uurter wel safuul sii üs „Teeken“. En Baak es en See-Teeken fuar di Skepers, om jam dit rocht Paarweeter tö weegin; en Biiken es en Jöl'-Teeken. Wat wil' di Mensken nü ön ualing Tiren me sa-n Jöl'-Teeken sii? — Wan wü die Fraag biswaari wel, mut wü fiir töbeek tenk.

Fuar düüsent en muar Jaaren, üs üüs Fuaarfaaren jit Haiden wiar, her-s en Got, diar-s Weeden nemt (norsk Odin); sin wüf jit bi di ual' Dütsken Friia, en Seen fan jam wiar di Tön'ergot, diar üp Söl', Tön'er nemt waar. Eeðer Weeden heer di Winjsdai, eeðer Tön'er di Tüsdai, en eeðer Friia di Priidai jit altert di Noom bihölen.

Wan di Feebriwaari-Muun tö Jen' ging, di Wunter sin Macht breeken wiar, en di Uurs nai wiar, da brocht di haidens Germaanen en gurt Aawer. Ja buar altermaal om en gur Jaar; di Lön'man om Seegen fuar Eker- en Ingelön', di Seeman om gur Winj en lekelk Paart. Ja aawert Hingster, Kraiter, Swin, Ramer, Gös en Huanen. Ark Hüsbiseter stjüürt tö dit Biiken-Aawer en di Mialtet, wat-r üp fölicht, hol' en welig bi. — Wiar nü ales ön di Reeg, da toog-s me aliman üt fan Terp tö en Hoog en stapelt diar en gurt Klaamp fan Stre en Holt ap, en boowenüp kam en Streman, diar di arig Wunter fuarstelt en nü forbronen waar. Di Diirter war slachtet en dit Biiken öntjent. Trinjom di Hoog daanset di Liren ön en Kraans: Maaner en Wüfen, Jungdrenger en Jungfaamner her jam altermaal bi Hun' nomen en soong diarbi en Salem tö laren fun Weeden, sin wüf en di Tön'ergot.

Di jung Gaster tjent Klapinger bi dit Biiken ön en ruan diar-me aur Eeker- en Ingelön', soong en klekt me jaar Pitsker, om arig Gaister tö fordriiwen en di Uurs aptöweken. Hat kam uk wel fuar, dat-s en Wain-Weel me Stre omwöölet, öntjent en di Hoog dial-laap let aur di Eekern, om die Lön' fruchtbar tö-maakin.

Töleest jer dit Biiken hiil dialbronen wiar, bigent di Aawer. Mialtet, en arkjen fing wat of, dat-r en Segen me tüs noom

22. The Beacon-burning.

I.

Who has not heard of (St) Peter's Day and of the Beacon-burning? That must be a strange being! For celebrating (St) Peter's day and lighting a great bonfire (that) is a custom of Sylt which is very many hundreds (of) years old, and we will hope that it will so remain many hundred years still.

What does the word 'Biiken' now mean? That is easy to say, and, when one once knows it, one can easily remember it. "Biiken" is, at the bottom, the same word as "Baak", and both words mean the same thing as "Token". A "Baak" is a sea-token for captains, to point out to them the right passage. A "Biiken" is a fire-token. Now what did the men of olden times mean by such a fire-token? If we would answer that question, we must think far back.

A thousand years ago and more, while our forefathers were still heathen, they had a god, whom they called Weeden (Odin); his wife was called Friia by the old Germans, (and) the Thunder-god, who was called Tön'er on Sylt, was a son of theirs. After Weeden Wednesday, after Tön'er Thursday, and after Friia Friday have still always kept the name.

When the February moon came to an end, the power of Winter was broken, and Spring was near, then the heathen Germans offered a great sacrifice. They prayed all together for a good year; the landsman for blessings for the corn-land and meadows, the sailor for good wind and prosperous voyage. They sacrificed horses, cattle, pigs, rams, geese, and hens. Every householder contributed to the "Beacon-Offering", and to the banquet which followed it, gladly and willingly. — When everything was now in order, they all proceeded out of the village to a hill, and piled up there a heap of straw and wood, and on the top came a Strawman, which represented the angry Winter and was now burnt to nothing. The victims were now slain, and the beacon kindled. Around the hill the people danced in a circle; men and women, youths and maidens took each other by the hand and there after sang a hymn in honour of Weeden, of his wife, and of the Thundergod.

The young boys kindled trusses of straw at the beacon and ran with them over the cornland and the meadows, sang and cracked their whips, to drive away evil spirits and to waken the spring. It also would happen that they wound a cart-wheel round with straw, lit (it), and let it run down the hill over the fields, to make the land fruitful. Finally, before the beacon was completely burnt down, the banquet began, and every one got some of it, that he might take a

Döör di Jemern sproong Jungen en Ual'en, dat di Nisten omhooch flog, fuar dit Biiken-Jöl' wiar helig, maaket sün' en biwaret fuar Kraanker.

II.

Dit es ales nü al lung sent. Dit Haidendoom ging tö Jen', en di Söl'ring waar Kristen. Me dit Biiken-Aawer en di Biiken-Mialtet wiar-t da fuarbi; man dit Biiken waar jit altert bronnen. Hat fing bluat en üder Bidüüding. Biiken-Aawer en Ting her ön ual'ing Tiren töhop jert; man nü waar dit Biiken bluat jit öntjent, om di Liren tö Ting töhop tö röpen, of jam tö waarskauin, wan Kriig of Uarlef ön Sicht wiar. Da kam di Söl'ring üt ali Terper töhop üp di Tinghooger, om aur Lön's Besten tö bireeren. Ja forsaaملت jam ön'er frii Hemel, ark frii Man me Wiar en Waapen, fuar niin Hüs her gurt inoch wesen, om sa maneng Liren aptönemen. — Üp di Tinghooger srok uk ön ual'ing Tiren di Söl'ring Raatliir dit Rocht.

Ön leeter Jaaren, üs Fööggers üp Söl' iniset wiar, waar dit Ting ön Kairem ofhölen, triimol önt Jaar. Dit jest Ting wiar dit Uurs-Ting üp Piðersdai di 22. Feebr., dit taust dit Somer-ting di 29. Jüüni, dit trer dit Harefst-Ting di 26. Oktoober. Dit Uurs-Ting wiar nü dit iiningst, hur di Inj fuaraf jit Biikebrenen wiar. Jit om 1800 daanset Maaner en Wüfen, Jungdrenger en Jungfaamner ön en Kraans trinjom dit Biiken. Om Weeden waar al lung ek muar taacht; man üs ön di Haidentir waar en gurt Klaamp fan Stre en Strön'holt apstapelt en öntjent; önstair fuar di Streman waar ön leeter Tiren miist en Tiar-Ten nomen.

1807 brok en Kriig twesk Englön' en Denemark üt, en dit Biikebrenen waar forböören, om dat dit Jöl' niin fremer Uarlef-Skepen tö üüs Küst tii skul'. — Üs 1814 weder Freer wiar, kam di Söl'ring, diar di Tir jit fuul üp ual' Wiis en Weten höl', aurjen, dat dit Biikebrenen weder tö lar braacht wiis skul', en sent di Tir es-t sa biblewen, en es fuar Ual'en en fuaral fuar di Jungen ark Jaar en gurt Früger. Sa üüs ön di Haidentir arkjen tö dit Aawer bistjüürt, sa der nü tö Dais arkjen hol en Klaping tö dit Biikebrenen, wan-t uk en Jaar es, hur man knap Stre es.

Wan nü ön jer Jaaren dit Biikebrenen fuarbi en di Piðersdai ofhölen wiar, maast di Seelir ütfan en kam jest en Harefstem wedder tüs. Hentö 1867 wiar üp di Miaren fan Piðersdai jest Tingleesen. Eeðerst bigent di Daans. Üp Piðersdai wil' di jung Seelir jer-s Faarwel sair, jit jenmol rocht bliir wiis. Ön jaar best Paktji kam-s tö Daanspiisel, en uk di jung Faammen wiar wel sa blank. Di ual Söl'ring Wüfhaurs-Dracht, ön ruar en wit, saag dailk üt. Man ek bluat di Jungdrenger en

blessing home. Through the embers jumped young and old, so that the sparks flew on high, for the beacon-fire was holy, made healthy, and protected from illness.

II.

That is all long ago now. Heathendom came to an end, and the people of Sylt became Christians. With the beacon-sacrifice and the beacon-feast it was all over; but the beacon was still always burnt. It merely acquired another meaning. Beacon-sacrifice and Thing had in olden times gone together. But now the Beacon was merely lit to summon the people to the Thing, or to warn them when war or battle was in sight. Then the people of Sylt came all together on the Thing-mounds, to deliberate on the good of the land. They assembled under the open sky, every free man with arms and weapons, for no house would have been large enough to contain so many people. — On the Thing-mounds also in olden times the law-givers of Sylt declared the law.

In later years, when bailiffs were set up on Sylt, the Thing came to be held at Keitum, three times a year. The first Thing was the Spring-Thing on (St) Peter's Day, February 22nd, the second the Summer-Thing on June 29th, the third the Autumn-Thing on October, 26th. The Spring-Thing was now the only one, on whose eve there was still the Beacon-burning. As late as 1800, men and women, youths and maidens, danced in a ring round the Biiken. Of Weeden there was no longer any thought; but, as in heathen times, a great heap of straw and driftwood was built up, and kindled; instead of the straw-man a tar-barrel was in later times usually taken.

In 1807 a war broke out between England and Denmark, and the beacon-burning was forbidden, in order that the fire should draw no enemy war-ships to our coast. — When, in 1814 there was peace again, the people of Sylt, who still were fond of the old ways and customs, agreed that the beacon-burning should again be brought into honour, and since those times it has so remained, and is for the old and especially for the young every year a great delight. As in the days of heathenism every one contributed to the sacrifice, so nowadays everyone takes a truss of straw to the beacon-burning, even if it is a year when straw is but scarce.

Now in former years, when the beacon-burning was past and Peter's Day celebrated, the seamen had to set off, and first came home again in Autumn. Up till 1867 on the morning of (St) Peter's Day was first of all the "Thing-reading". Afterwards began the Dance. On (St) Peter's Day the young seamen before they said their farewells, would be still once more very merry. In their best suit they came to the dance-room, and

Jungfaamner, uk di ial'er Lir en di Jungen wiar üp di Biin,
en ales früget höm.

Sa forging di Piðersdai. Wan di Seelir da hok Weeken
leeter fiir fan Söl önt Is bi di Walfeskfang of ön'er di brennen
Sen ön'er di Liin wiar en om Biikebrenen en Piðersdai taacht
en snaket, da früget da jam diaraur en lengt eeðer jaar Tüs
üp Söl.

Rektor B. P. Möller.

III. The Dialect of Heligoland.

23. Halluner Feskerlied.

Enn Fesker ess enn ploaged Mensk
Uehp siene Lewwenboahn.
Wann ühs Volk inn drögen sett,
Mutt he ombi sloahn.

Uun Wonter, wann ett weiht en reint,
Dann leiht he ühp'e See;
He pietsket dör för nägen Reff,
Ess ett man frei uhn Lee.

Uhn Sömmer dann esst bäter Tid,
Wann't ühp'e Tögen leiht,
To de foam'le wart dann twesken Inn
Bi ost uhn't Sunn gefreit.

So wesselt Allens ühp'e Welt,
Ass't Wedder uhn Aprell;
De ejiahn Dei sönn wi boaben-upp,
De ohr währ doaden-stell.

24. De tofreden Halluner enn sien Foamel.

1. Letj fomel, kim ens djoart tu mi,
di bes(t) di bas(t) ip Lun;
ik ben ferlefft, hol fel ip di,
ik bed, du mi din hun.
2. Skult di med mi tufreden wes,
es ik med di uk ben,
wear uk is kloer fan boi en fres,
wan wi tufreden sen,

the young women were also very gay. The old dress of the women of Sylt, in red and white, looked pretty. Yet not merely the youths and maidens, but also the older people and the children were on their legs, and all enjoyed themselves.

So passed Peter's-Day. When the seamen some weeks later were far from Sylt at the whale fishing among the ice, or under the burning sun under the Line, and thought and talked of the beacon-burning, then they gladdened themselves with it, and longed for their home on Sylt.

23. Heligoland Fishing Song.

A fisherman is a harassed man in his way of life. When our folks sit in comfort he must struggle on.

In winter when it blows and rains, then lies he out at sea; he drives through with nine reefs (in his sail), if it is only free on the lee.

In summer it is a better time, when it comes to the sand-spearling; towards evening, then, are the women wooed eastwards in the sand-dunes.

So changes everything in the world, like the weather in April: The one day are we sky high, the next we are dead-still.

24. The contented Heligolander and his Sweetheart.

1. Little woman, come hither to me! Thou art the best on Heligoland. I am deeply in love, I think much of thee, I ask "Give me thy hand".

2. Shouldst thou be satisfied with me, as I assuredly am with thee, though our clothes be only of baize and frieze, if we are but content,

3. Dan es is hemelrik nich fir,
is glik ho wi un't hart;
ho wi ken win dan drink wi bir,
wi wet dan fan ken smart.
4. Wan wi med arker koiern gung
so gung wi is oin wai,
di tid wart is dan gor ni' lung
so flecht is bal di dai.
5. En komt is kostdai, o ho swet
gung wi di dai undjin,
wan wi un froid biarker set
en hepe al ip de in.
6. Wi lewe hiselk dan en stel,
tufreden med is stan;
fertine wi dan uk nich so fel
wi knuie, es wi kan.
7. En komt di wonter med sin koll
en skel wi ialeng ho,
dann kope wi bi saker fol,
bleft fan fertinst niks no.
8. Wi hepe ip di fedjoar dan,
wan't fesken nai begent;
wi wūrke dan es wif en man
is flit dan segen went.
9. So lapt di semer is undjin
iar wi is det fersi;
di muaren flecht so es di in
en nocht en dai med di.
10. Wat well wi mear? sen sünn en wel
en ho djo gud is broad;
es dan det glik med is un spel,
dan lid wi uk ken noad.

25. Di tufreden Halunder fomel her djinwür.

1. Di sprekst mi un, op ik min hun
med din unarker lai;
di soist ik ben di bast ip Lun
en welt mi dearom frai.

3. Then is heaven not far from us, we have our luck in the heart; have we no wine, then drink we beer, we know then of no pain.

4. When we go walking with each other, we go our own way: the time for us then is not long, and quickly flies for us the day.

5. And comes our wedding day, oh! how sweet we go to meet that day. When we in happiness by each other sit, and look forward to the evening.

6. We live thriftily then and quietly, contented with our lot: if we earn then not so much, we get on as we can.

7. And comes the winter with its cold, and we must have fuel, then buy we it, by the sackfull, there remains of our earnings nothing now.

8. We hope for Spring then, when fishing begins anew: we work then, as man and wife, our industry then gains a blessing.

9. So the summer draws upon us, before we perceive it. The morning flies and it is evening, and night and day with thee.

10. What more do we want? We are sound and well, and have a good living; if then luck only goes with us, then we shall suffer no want.



25. The contented Maiden's Answer.

1. Thou askest me, whether I my hand will lay with thine together; thou sayest, I am the best on Heligoland, and wilt me therefore woo.

2. Dat ik ip Lun di bast nich ben,
det wet ik salo wel;
doch best di det — det soit min sen —
wear ik med lewe skel.
 3. Det djowür kan ik di wel du,
wi sen djo lik fan stan;
ik tred dan it min fomelsku
en wi wür wiff en man.
 4. En ho wi fider furtkem kan
det mut di tukumft lear;
det es din pflicht djo dan es man,
wan wi tu arker hiar.
 5. Fertinst di wat, dan hol ik det
es hiswiff dan tu read;
daist di det nich, wi kem tu splet,
un nedel uk un tread.
 6. Doch hepe ik, di daist din bast
en halst mi sürgenfrei;
ho wi dan 'n betjen un 'e kas',
dan kan wi rui lai.
 7. So slitt wi dan med mit en hart
is top bet tu di doad;
en mocht wi dan frai bliw fan smart
en wen det glick un skoat.
-

2. That I am not the best on Heligoland, that know I myself well; but assuredly thou art he, that says my heart, with whom I shall live.

3. My consent can I well give thee; we are alike in rank. I wear out then my maiden shoes and we become man and wife.

4. And how we can further prosper, that must the future show; that is thy care as the husband, when we to each other belong.

5. Dost thou earn ought, then as housewife, I take charge of that. (But) dost thou not, we come into difficulties, "in needle and in thread."¹⁾

6. Then hope I, that thou doest thy best; and keep me free from care; have we a little in the money-box, then can we lie in peace.

7. So let us join together, with mouth and heart, even till death: and may we then remain free from sorrow and have prosperity in the lap.²⁾

¹⁾ A Heligoland expression for "to come into want".

²⁾ A German expression: „Das Glück im Schoße haben.“

IV. Appendix.

26. De Skebing. (The Creation).

In Frisian and Old-English.

Frisian.

Alles skebenen, hemmel an engeler, sann an muun, stären an eard, alle nuaten an föggler, sia an alle fask an alles skebenen skuf an werket God un säx daar; an [un a] di söwenst dai bianjet hi sin werk, an [swäg] hell ap an hallett dass söwenst dai, [för] am dat hi dan un dass dai sin werk bi-anjet [hed]. An hi bisig do all sin werken, diar hi werket, an jo wiar altumal [so] gudd.

Alle ding werket hi sanner [bütjen] an materi. Hi sad: "[Hat] wurd laght", an diarefter wiar 't laght wurden. Hi sad eftert: "Wurd hemmel", an diarefter wiar a hemmel wurden, so üss hi me sin wisdom an me sin wall et denn (dachtet) [hä].

Hi sad eftert an het de eard, dat jü skull fustlötji labben nuaten [quick], an do skuf hi fan a eard alle [slach] nuatenkenn and tirkenn, alle diar do üb fjawer-fett (-futen) gung; also eftert fan weder skuf hi fask an föggler an diald tu de fask [at] swämen, an de föggler a flacht; man hi diald nian nuat an nän fask an sial; dann hörrens bludd as hörrens [liff] lewent an so ball üss jo duad san, so san jo me alles tu anj.

Old-English.

Ealle gesceafta, heofonas and englas, sunnan and monan, steorran and eorðan, ealle nytenu and fugelas, sæ and ealle fixas, and ealle gesceafta God gesceop and geworhte on six dazum; and on ðam seofodan dæge he zeendode his weorc, and zeswac ða and gehalgode þone seofodan dæg, for þan ðe he on ðam dæge his weorc zeendode. And he beheold þa ealle his weorc ðe he geworhte, and heo wæron ealle swiðe gode.

Ealle ðing he geworhte buton ælcum antimbre. He cwæð, "Zeweorðe leoht;" and ðærrihte wæs leoht geworden. He cwæð eft, "Zeweorðe heofon;" and þærrihte wæs heofon geworht, swa swa he mid his wisdom and mid his willan hit zedihhte.

He cwæð eft, and het ða eorðan þæt heo sceolde forðlædan cucu nytenu; and he ða gesceop of ðære eorðan eall nytencynn, and deorcynn, ealle ða ðe on feower fotum gað; ealswa eft of wætere he gesceop fixas and fugelas, and sealde ðam fixum sund, and ðam fugelum fliht; ac he ne sealde nanum nytene ne nanum fisce nane sawle; ac heora blod is heora lif, and swa hraðe swa heo beoð deade, swa beoð heo mid ealle zeendode.

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